WORD OF REFLECTIONS

Of
Hazrat Maulana Muhammad Ilyas (R.A.)

Compiled by
Maulana Muhammad Manzoor No'mani

Translated into English by
Hafiz Safwan Muhammad

Words and Reflections

Of

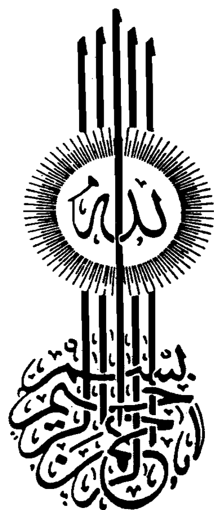
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بسم الله الرحمن الرحيم

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FOREWORD

BY THE TRANSLATOR

WHEN PEOPLE LISTEN to religious speeches, every listener usually has any one of the following three intentions: First, he listens with the intention to criticise; in this case he finds various avenues in the speech where he can raise objection, no matter how learned and deeply-rooted in knowledge the speaker is, and even if the speaker is speaking on the authority of Allãh and is His Messenger. Secondly, the listener listens with the intention to increase his stock of knowledge; in this case Allãh makes the speaker speak various worth-remembering words, no matter how uneducated and even unlettered the speaker is. Thirdly, the listener can listen to the speaker with the intention to absorb his words and their underlying meanings and to become the flag-bearer of the teachings of that speaker, and to become a caller to the speaker's call; in this case Allãh, with His all-power, gives the listener His divine help and he starts practising according to his intention, but on condition that he renders the due of listening,– and this had always been the intention of the *sah'ãba* RAZIALLÃHU A'NHUM.

There is another intention having equal impact, which is of the speaker himself. More than the effect of the words of the speaker is the effect of what he carries in his innermost: if he speaks with the intention to impress his listeners with his knowledge of religious and social writings and high-sounding words, listeners start rating him a scholar; if the speaker wants to show that he has a gift of tongues and carries a heavy stock

of poetic verses and proverbial sentences, listeners give deep-throated roars in admiration; if the speaker shows that he is a big tongue-twister and brings his talents of vocal-gymnastic into play, the listeners readily pick him on their shoulders and praise him to the skies by the deafening noise of clapping; if the speaker is greedy of increasing his vote bank, the listeners take him to be a wolf in the sheep's clothing; if the eye of the speaker's self is on the pockets or on the means and the worldly powers of his listeners, the listeners take him to be a professional fund-raiser and beggar with his tongue hanging out; and if the speaker, very unfortunately, finds his own highness taking the cover of Allãh's Highness, then he is a wayward in both this life and the next. The *correction of intention* is, therefore, the first and foremost requirement.

Same is the nature of intentions when a book is written or is read. I therefore request those having this book, 'WORDS AND REFLECTIONS', in their hands to please put their index-fingers on this page and close this book, and holding it with the support of their thumbs and the remaining fingers of thei. right hands, raise their both hands right now to pray to Allãh for me and all my family members and for this book to become a source of *hidayat*, and that this book should not become the cause of any unrest or *'fitna'*. I further request that this translation should not be read by way of mere 'educational tour' or for finding literary attributes or figures of speech; this reading should, rather, be with the intention to increase one's spiritual relation with Allãh and the Prophet SALLALLÃHU A'LAIHE WASALLAM and to get the directions of working in the cause of Allãh in the manner of the Prophet SALLALLÃHU A'LAIHE WASALLAM and his *sah'ãba* RAZIALLÃHU A'NHUM, and for absorbing this work in one's body and soul. If the readers do so, they'll get divine rewards in cash, *Insha-Allãh*.

I am heavily indebted to my noble and very loving father, Prof Dr Abid Siddique RAHMATULLÃH A'LAIHE, for his principal guidance in this work of translation. He died in a time when this work was almost complete. Right from my tender age I have been seeing him out from home for many days; and on his

coming back, we children waited for that sweet-box which he never forgot to bring with him. A light picture of the scenery of his coming back from *Tableegh* is a part of my memory, and frequently comes before my eyes: a heavy 'bistar-band' on the head and a hanging silver 'lota' tied with a rope to the bistar-band.

Special thanks are due to Dr Mazhar Mahmood Quraishi, SI, for his tiring, repeated and thorough revisions. Easier, shorter and familiar words instead of high-sounding terms in this work of translation are to his credit.

A valuable contribution is of my respectable friend Prof Syed Muhammad Zulkifl Bukhari (Multan). Ch Shabbir Ahmed (Bhimber, AJK) always remained alert in keeping the intention behind this work on the right lines. The names of Muhammad Yousuf Quraishi sahib (Rawalpindi), Prof Hafiz Muhammad Akhtar Nadeem sahib (Mian Channun), Maulana Noor-ul-Hasan Rashid Kandhlavi sahib (Kandhla, India), Maulana Habib-ur-Rahman Hashimi sahib (Multan), Hafiz Muhammad Shakeel sahib (Multan), Muhammad Ali Johar (Lahore), Muhammad Imran Farooq (Arifwala), Sohail Khan Kundi (Multan), Zaheer Ahmad (Lahore), Muhammad Idrees Akhtar (Lahore), Ch Abdul Majeed sahib (Lahore), Qasim Mansoor Jalali (Peshawar), Muhammad Suleman sahib (Haripur) and Nawabuddin Sabri sahib (Karachi) also stand very high on the scroll of the long array of contributors. May Allãh open upon them the doors of His choicest rewards which are specially reserved for those who help others in their needs.

On account of the close resemblance of the method of this work with the way-of-working of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE used to say that this work is the 'diamond of the early days of Islam'. This movement of *Tableegh* is the name of remaining on the move. Reading books while lying in the bed cannot, in anyway, stand for this work. This book is in your hands; but it is not for reading and then putting it aside. It is rather an invitation right from beginning to end. I request every

reader to throw himself heart and soul into this work without any delay. This is the only call and the basic objective of this effort of translation. I am completing my foreword by giving here a saying of Hazrat Maulana RAHMATULLĀH A'LAIHE in this context– he said, "What is this movement? This movement is: acting upon '*Go forth* [*in Allāh's Cause*], *whether it be easy or difficult...*' [Q. 09:41] Falling short in this 'going forth' invites the wrath of Allāh..." May Allāh take this work from me and accept me in his path, and save this work from all internal and external dangers. *Āmin*.

Some Considerations:

1. This book, *Malfoozāt*, is probably the very first publication on *Tableegh*, and contains what Maulana No'māni heard from Maulana Ilyas and wrote that on paper– both while accompanying him on some *Tableeghi* visits and while remaining in the Markaz, Nizamuddin. Another distinction, which this book carries, is that Maulana Ilyas RAHMATULLĀH A'LAIHE himself heard some of its portions and liked them. In this, no other publication can stand equal with *Malfoozāt*.
2. It should be kept in mind that most of the sayings contained in the Urdu source book *Malfoozāt* are Hazrat Maulana's words which are 'reported' by the compiler, and he has edited, elaborated, and sometimes has even explained and reproduced Hazrat Maulana's 'point of view' in his own words. The compiler has mentioned this thing in his preface, and in his footnote of saying No 117. Therefore, this book, mainly, does not contain word-by-word discourses of Hazrat Maulana RAHMATULLĀH A'LAIHE. And this is why I've given this translation the name 'WORDS & REFLECTIONS.
3. This book, in common with every other publication on *Tableegh*, contains only the 'talks' of *Tableegh*. Work is one thing, talks another. There is no denying

that these talks are the talks of the elders of this work, yet one cannot understand this holy work of *Da'wat* by merely reading books. The reality of this work, its benefits, removing of irreligiousness from the entire world, Allãh's association, fondness of the *sunnats*, pain and worry of the entire humankind in general and of the Ummat of the Prophet SALLALLÃHU A'LAIHE WASALLAM in particular, and self-advancement in *imãn* and practices– all this will be achieved only with practically taking part in the work of *Da'wat*.

4. A number of *principles* about the work of *Tableegh* will be found in this book. But a basic principle is that only that thing will be rated as *principle* which– according to the current circumstances and as fits the situation– is explained by the *Jamã'at* of *Shoora* of the Masjid Bangla Wali (Markaz Nizamuddin). Therefore, we shall always be getting light from them that what directions are being given from them; these directions will stand first and will be rated as *principles*.
5. In WORDS, the translation of the Qur'ãnic verses is taken from Muhammad Asad's *'The Message of The Qur'ãn'*, whom I preferred on account of having written in chaste English, but with minor changes. The word 'God' is changed with the word 'Allãh', and the words of old English with their new-English equivalents.
6. The need for writing lengthy footnotes and translator's notes appeared when those learned companions who were constantly seeing this work of translation during its construction insisted that it will be better to explain the 'befores and afters' of the contents of some sayings. They maintained that when a book appears in print, it becomes the property of its reader; and a lot of readers of this book will not be able to fill the 'gaps' between and inside the sayings

by themselves. These gaps there because these sayings are parts of delivered speeches. Writing footnotes/translator's notes is, therefore, for making this book reader-friendly. Hazrat Maulana's biography, *'Hazrat Maulana Muhammad Ilyas and the Revival of Da'wat'*, is the source of almost all such material. There is no other reason for consulting this book except that the compiler of Malfoozãt has mentioned reading of this book along with his book in his preface. Some footnotes/translator's notes carry explanations of Hazrat Maulana's sayings which I have taken from the lectures of *Tableeghi* elders.

7. Since a large number of sayings are Hazrat Maulana's personal talks with the *ulama* (Maulana Muhammad Manzoor No'mãni and Maulana Zafar Ahmad Thanvi, and many others whose names the compiler did not mention), about the *ulama*, and with the students of *madrasah*, this book is, therefore, principally for those who are deeply rooted in knowledge; old and seasoned doers of this work who are familiar with the terminology and the temperament of this work, become an exception, however. As the addressees of this book are not those who are not 'in' *Tableegh*, therefore, such readers will not be able to well understand the call of this book and the meanings which are behind the words; these people are requested not to read it before they spend a spell of at least four months in *Tableegh* and, to some degree, make this work the purpose of their life– and the sooner they do it the better! Since *Tableegh* is a practical work, therefore the more a person remains out in the path of *Tableegh* the more these WORDS will benefit him. Hazrat Maulana's words are so pregnant with meaning that I confess that whenever I went out on *Tableegh*, always new meaning came to mind; and in a number of instances, the meaning

which I took earlier appeared as completely 'out of tune'.

8. As this book will primarily go in the hands of the doers of *Tableeghi* work, the translation of Islamic terms is not, mainly, bothered with. Together, instead of loading this composition with far-fetched idioms I have tried to remain simple, and have used the terminology and word-patterns of the elders of Nizamuddin and Raiwind.
9. Since the words *'ilm'* and *'zikr'* are appearing again and again in the principles of Hazrat Maulana's movement and have special meanings in this circle, these 'terms' are therefore separately dealt with in this translation. From *ilm*, it is desired that an element of *research* should be developed in us– that what Allāh wants from me in this situation. Then, getting oneself involved in that deed with the consciousness of Allāh, is *zikr*. At some places I have translated the word *'ilm'* as 'knowledge'. A detailed note in this respect is given at the end of this book with the name *'Common Method of Learning Knowledge and Zikr'*. Each and every saying of Hazrat Maulana containing these words (or their shades or derivatives) should be read after a deep study and sustained meditation of this note.
10. Saying No 159 carries Hazrat Maulana's talk with Syed Ata-ullah Shah Bukhari RAHMATULLĀH A'LAIHE. Since this saying, which is the longest saying of Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE in this book, contains the principles of presenting *da'wat* to a person who is a renowned religious figure and is himself the caller to a particular religious system, this saying should therefore be read with the intention of deriving these principles.
11. Translator's note *'A Message-Carrying Nation and the Principles of its Invitation'* is the English

translation of the introduction written by Syed Suleman Nadvi RAHMATULLĀH A'LAIHE to Maulana Syed Abul-Hasan Ali Nadvi's book '*Hazrat Maulana Muhammad Ilyas and the Revival of Da'wat*'. This is an essay by a great saint, scholar and biographer of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, and affords an illuminating appraisal of the *Da'wat* and *Tableegh* movement initiated by Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE at a time when it was still in its nascent stage. Besides, it elucidates the main principles of *da'wat* deduced from the work of all the Prophets A'LAIHIMUSSALĀM. This essay stands as an independent document of real merit and, it is hoped that, if read with proper attention, it will be of great benefit to the readers in respect of understanding the principles of this work.

12. A shocking fact is that a big alteration in words is seen in the text of the Urdu source book *Malfoozāt*, which is being published by many publishers. This alteration has grown to such stage that even some paragraphs are missing in various editions. I, therefore, have translated from the 1980 edition of *Malfoozāt*, published by the compiler himself from *al-Furq'an* press, Lucknow, India.

This humble and sin-laden slave of Allāh is an all-time needy and seeker of the prayers of every one of you readers.

HAFIZ SAFWAN MUHAMMAD
Sunday, the 19th Rajab, 1422H (7th October, 2001)

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PREFACE

BY THE COMPILER

The compiler of WORDS meets the speaker of WORDS

In the Name of Allāh, the most Gracious, the dispenser of Grace.

I HAD HEARD THE name of Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE even when I was a student, but, as far as I remember, it was in *Ramazān* 1353H (December 1934) that I happened to see him for the first time. For four or five years after that meeting and without any special intention or occasion, I got several chances of seeing and visiting him. From these casual meetings, what I understood about him was no more than that that the Maulana was a sincere and religiously learned person, and a typical example of the simple and pious old men of old days, who, though not being familiar with the problems of the age and the important present-day religious needs, carries a genuine zeal and true passion for religious reformation of the Muslims. Anyhow, during those meetings, I got influenced neither by his person, nor could I consider his religious *da'wat* and his movement worthy of any special attention. It happened in 1358H (1939) that an eminent and open-minded author, who was alive to the important present-day religious needs, himself met Hazrat Maulana, saw the benefits of his *da'wat* movement by visiting *Mewāt*, the

cradle and special workplace of this work, and wrote his opinion and eyewitness account in an article. So far as the writer of these lines (the compiler) remembers, this movement became important in his sight by reading this article.

A few days later (in *Ziqa'ad* 1358H/December 1939), I went to *Delhi* with the sole intention of seeing Maulana Muhammad Ilyas, in order to get a detailed knowledge and a direct introduction of his struggle of *tableegh*, accompanying my friends Maulana Syed Abul-Hasan Ali Nadvi[1] RAHMATULLĀH A'LAIHE and Molvi Abdul Wahid, MA. However, on reaching *Delhi*, it so happened that I received a telegram from my home requesting my immediate return, on which I left my companions and returned without meeting the Maulana. Both of my companions, however, not only held their first and detailed meeting with Hazrat Maulana during this journey, but also visited *Mewāt* to study the method, effects and results of his work of *Tableegh*.

Maulana Syed Abul-Hasan Ali RAHMATULLĀH A'LAIHE, because of his God-gifted sweet nature and of his natural leaning towards religious dignitaries, came back with a deep impression of the person of Hazrat Maulana and of his *Tableeghi* work even from this very first meeting, and he tried to persuade me and attract my attention towards Hazrat Maulana through his letters as well. But, since I had seen him many times and had heard his discourses in a number of meetings, and was not much impressed due to my short-sightedness, even these letters of Maulana Ali Mian did not create any special effect on me. These, however, did boost the already present desire in me to get detailed understanding of the religious *da'wat* of Hazrat Maulana.

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[1] This translation was in final stages when the news of the sad demise of Hazrat Maulana Syed Abul-Hasan Ali Hasani Nadvi came in the newspapers. He breathed his last just before the *Jumu'a* prayer while reciting *surah Yāsin* on the 22nd of *Ramazān*, 1420H (31st December, 1999). [HSM]

Some days later, a big *ijtima* was planned in the area of *Mewāt*. I was also requested to attend it, and I participated with my own interest. I must confess that during that journey, having listened to the Maulana's talks on different occasions, and having seen with my own eyes the effects of change in the religious life of the *Mewāti* people on an extra-ordinary scale, I started considering Hazrat Maulana's personality and his *Tableeghi* movement important more than before. However, even then I was not so impressed as to decide associating myself with this work.

Before telling the later part of this story, it seems necessary to giving here a personal account of mine. It was a matter of fact that, though I had a devout bias towards the great leaders of the spiritual and mystic path, such as Hazrat *Mujaddid Alf-e-Sāni*, Hazrat Shah Waliullāh, Hazrat Syed Ahmad Shaheed, Hazrat Shah Isma'il Shaheed and Hazrat Maulana Rasheed Ahmad Gangohi, and these laureates of Muslim-India had won my heart and mind, yet I was not satisfied with *tasawwuf* itself. I was rather having some sort of aversion towards it, and I had some mental reservations about it on the basis of my knowledge. At the end of 1361H or the dawn of 1362H (December 1942/January 1943), a turn of fate made me remain with a divinely-guided religious elder (whom I considered to be a man of faith and sincerity, and ranked him among those blessed souls who are specially devoted to Allāh) for about a week. I turned this happy chance to my advantage by having a discussion about the special activities and methods of *tasawwuf*– more for reforming the ideas and inspirations of him than to satisfy and persuade myself. This bondsman of Allāh, however, applied a striking remedy. The detail of which is much, and this is not the occasion for giving full account of it. A summary account of that meeting, however, is that all my reservations were resolved in just two or three days, and I found that all my doubts and objections had been the result of my own misunderstanding.

These few days that I spent in the company of that religious elder became the means of a turn in my life. After that, when I

sought his permission for going back to home, he advised me with great affection and love, saying, 'You should frequently visit *Hazrat Dehlawi*, and keep meeting him.' (He used to remember Hazrat Maulana by the name of '*Hazrat Dehlawi*'.) I said: 'I have visited him many times and have full respect for him in my heart. However, I am not much impressed by him.' When he heard these words, he uttered highly praising words about Hazrat Maulana. The summary of what he said is probably this that: 'Allãh's special link can be with many people at a time, but His particularly-special link is with very few people. To me, in this age Allãh's that particularly-special link is with Hazrat Dehlawi.'

Since I had become highly impressed by that religious elder, his comments about Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE laid a marked impact on me and I decided that I would go to *Delhi* from there and see Hazrat Maulana before going back to home. Therefore, from there I went straight to *Delhi*. Hazrat Maulana was seriously ill those days, **and had** not eaten anything for many days. He was so weak that when he stood up a little, his legs trembled. As I entered, I greeted him and offered him my hand to shake hands, but he, instead of taking my hand, got up from the bed and stood up with the support of my both hands. On my repeated requests for his taking rest (he being out of sorts), he said: 'It doesn't matter. I am ill because of you people; I am troubled by you people. If you come in and start doing the work of *deen*, *Insha-Allãh* I will become healthy.' In short, Hazrat Maulana let go of my hands only after I promised to come and give time.

As far as I remember, I spent only a night and a day in the company of Hazrat Maulana on that occasion. Despite his severe illness and weakness, the worry for *deen* which was riding over him that I saw there– and his attachment to *deen* that I noticed there– impressed me very much. I came back after making this decision that when Allãh will cure Hazrat Maulana of his illness, I shall spend some time in his company by participating in his work.

After his recovery from that spell of illness, in *Jamad-ul-Ukhra* 1362H (June 1943), a *Tableeghi Ijtima* was held in *Mewãt*. When I heard this news, I arrived in *Delhi*. My companion Maulana Abul-Hasan Ali Nadvi RAHMATULLÃH A'LAIHE also came.

May Allãh give Maulana Ih'tishãm-ul-Hasan RAHMATULLÃH A'LAIHE a worthy reward, as it was probably he who suggested that both of us should travel in one car with Hazrat Maulana. It was a rather small car that belonged to Muhammad Shafi Quraishi RAHMATULLÃH A'LAIHE, a very sincere and beloved companion of Hazrat Maulana. That car could accommodate only Hazrat Maulana, the two of us and Mr Quraishi who himself was driving the car.

No sooner had the car left *Nizamuddin* than Hazrat Maulana started his instructive discourse. After a short while the first thing that came to mind when I thought about his talk was that his words were worth-remembering and conveying to others, and therefore, should be written down. Accordingly, I took out pencil and paper from my pocket and started noting down some important points while in the car, and continued doing so all the way to our destination.

This was the first chapter of Hazrat Maulana's sayings that I jotted down during that journey. One part of these sayings was published in the *Rajab* 1362H (July 1943) issue of *al-Furq'an* with his permission when he was still living in good health; and the second part appeared in *Rabi'-ul-Oola & Rabi'-ul-Ukhra* of 1363H (February-March 1944) after an interval of several months. These sayings are presented in chapters 1 and 2 of this book.

Afterwards, I spent one week in the company of Hazrat Maulana thanks to a *Tableeghi* visit to *Lucknow* and *Kanpur*, nearly one month after that tour of *Mewãt*. In that journey too, I wrote several of his sayings; the 3rd chapter of this book is a collection of these sayings.

After some time, Hazrat Maulana became bedridden due to his illness, and that illness ended with his demise in *Rajab*

1363H (July 1944). May Allāh have Mercy upon his soul; His Mercy upon the holy and the pious.

When I got the news of his alarming state of illness in *Rabi'-ul-Oola* or *Rabi'-ul-Ukhra* of 1363H (February-March 1944), nearly four months before his demise, I came to attend him. By a turn of good fortune, that elder who insisted me meeting Hazrat Maulana, was also present to inquire after his health. When he was about to go back to his place, he took me aside and said: 'Molvi Sahib! You can do other works throughout your life. But, at the moment, remain with him for as long as you can. These days this old man is moving thousands of miles a day.' Having listened this advice of him, I decided to remain with Hazrat Maulana during his illness, and to go to *Bareli* only for a couple of days, after every week or ten days, to look after my office and periodical[1]. Accordingly, this used to be my practice. The total time that I spent in his company during his last days was probably more than two months. All the sayings in this book, except those of the *Jamad-ul-Ukhra* 1362H (June 1943) tour of *Mewāt* and the *Rajab* 1362H (July 1943) tour of *Lucknow* and *Kanpur*, were noted down during these days of his last illness. However, all the sayings contained in the 4th chapter are collected and arranged by Maulana Zafar Ahmad Thanvi RAHMATULLĀH A'LAIHE, who spent one month with Hazrat Maulana in *Nizamuddin* during his last illness, and regularly noted down his sayings.

The state and condition of Hazrat Maulana which I noticed in that spell of illness, nursed my belief in many of those accounts of religious elders which needed proof, though written in the books. Many things– which an intellectual rebel like me could not believe– became believable, having seen them with my own eyes in the person of Hazrat Maulana. I have published my recollections of these days in an article '*Mairi Zindgi Kay Tajrubay*' (meaning, the experiences of my

[1] In those days, I (the compiler) was residing in *Bareli* and used to publish *al-Furq'an* from there. (First issue of *al-Furq'an* appeared in *Muharram* 1353H/May 1934.)

life). Although nothing can be a substitute for a person, and specially a person such as he was, yet it is hoped, *Insha-Allãh*, that the readers might be able to gain an impression of the person of Hazrat Maulana, both through this book and his biography, written by my friend Maulana Syed Abul-Hasan Ali Nadvi.

Points to be noted:

1. When Hazrat Maulana spoke, I used to take brief notes at that time, and then in some free time, used to write words and sentences later from my memory. Thus, as far as the words are concerned, there may be certain changes. In addition, with a view to make the reader understand easily, some words have been intentionally replaced. Actually, most of the times Hazrat Maulana's highly scholarly language and typical style of expression was conveniently understandable only to those special persons who used to stay beside him.
2. It very often happened that during Hazrat Maulana's deliverance of a talk, I considered it inappropriate to switching my attention to noting his words, in the hope to recall the expression later. However, I do not remember even a single occurrence of this chance. Therefore, this is a matter of fact that this small presentation conveys not even a fraction of the substance of whatever I heard of his memorable and worthy-of-writing words.
3. Hazrat Maulana's actual distinction is that religious *da'wat*– the effort for creating religious life and religious spirit in the Muslims– which he started in a special manner, and for which he sacrificed all his life. This system, *alh'amdulillah,* has grown at least ten. times in size and number even after Hazrat Maulana's demise, and is continuously making progress. But the thing which is particularly needed in

this connection is that those who are specifically linked with this movement should give their added attention to upholding the principles and spirit (i.e., *imãn* and *ih'tisãb*) of *da'wat*. And, in this respect, we can get much guidance and direction also from this collection of sayings– which, in fact, is the special aim of this literary effort.

Allãh has spoken the truth and He guides to His path; and all thanks to Allãh in the beginning and in the end.

(Maulana) Muhammad Manzoor No'mãni (RAHMATULLÃH A'LAIHE)
Saturday, the 1st *Ramazãn*, 1369H (17th June, 1949)

WORDS

Hazrat Maulana Muhammad Ilyas

RAHMATULLLĀH A'LAIHE

ONE

[This chapter of WORDS was first published in the *Rajab* 1362H (July 1943) issue of *al-Furq'an* with the permission of Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE, when he was alive and was in good health. It contains those sayings which the compiler noted in his *Jamad-ul-Ukhra* 1362H (June 1943) journey of *Mewāt* in the company of Hazrat Maulana RAHMATULLĀH A'LAIHE.]

1

While talking to Maulana Syed Abul-Hasan Ali Nadvi, Maulana Muhammad Manzoor No'māni and Muhammad Shafi Quraishi sahib, Hazrat Maulana said:

"It was the general condition of the *ummats* of the former Prophets that, as they moved away from the times of their Prophets, their religious acts (worships etc.) used to take the shape of mere *customs* and become empty of spirit and reality, and performance of these acts meant nothing but to celebrate established customs. Then, some other Prophets were sent to the *ummats* for the correction of this misguidedness and waywardness, who, while removing these customary aspects, used to introduce the realities of religious acts and the actual spirit of *shari'at* to the people. When, in the end, the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM received his call to prophethood, same was the condition of [all] the nations of that time who had any relation with some revealed religion. Even if some part of *shari'at* brought by their respective Prophets was present in

them, its condition was no more than a collection of spiritless customs. Yet these people considered those customs as the real *deen* and *shari'at*. The Holy Prophet SALLALLĀHU A'LAIHE WASALLAM then removed these customs and taught the real religious truths and commands."

"The *Ummat* of Muhammad SALLALLĀHU A'LAIHE WASALLAM is also suffering from this very disease now, and its worships also reflect this customary trend. This error has grown to such proportions that even the *teaching of deen*, which should have been the means of correcting all faults of this kind, has also become a mere custom at many places. But, since the successive coming of the Prophets has been put to an end and the responsibility of such missions has been placed on the *ulama* of the *Ummat* because of their being the representatives of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, so they are the ones who are responsible to pay special attention towards correcting this misguidedness and corruption. The means for this correction is the '*correction of intentions*'. This is so because customariness comes into the deeds only when the *sincerity to do an act solely for Allāh* and the *marks of true obedience* start disappearing from the deeds. With this correction of intentions, the direction of deeds gets turned towards Allāh and reality comes in them in place of customariness,– and every deed is then performed solely with the true sense of Allāh's worship and obedience. In short, creating sincerity and reality in religious practices by making people attentive to correct their intentions is a very special responsibility of the *ulama* of the *Ummat* and the carriers of *deen*.[1]"

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[1] Maulana Muhammad Yousuf RAHMATULLĀH A'LAIHE once said in this respect: "In Muslims, the *custom* and *shape* of *deen* is present. The aim of this *Tableeghi* struggle is that the spirit and reality of *deen* may come in them. Scattered parts of *deen* are present in them. Our objective is that complete *deen* may come in them in its proper form and totality..."

Bhai Abdul Wahhāb sahib once said in this context: "*Shape* is one thing, *reality* another. Only the shapes and bodies of worships have left. Their reality, i.e., *soul*, has left the bodies of these worships... To a hungry man

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2

Hazrat Maulana said:

"The importance of the fact that '*deen* is easy' is announced in the Qur'ãn and Hadees with great emphasis. This means that *deen* is absolutely simple and easy. So, every thing in *deen* will have to be easy and simple in proportion to its requirement and status in *deen*. That's why since *correcting one's intention* and *doing things only to gain Allãh's pleasure* are very necessary in *deen*– rather are the soul of all religious acts– therefore these are very easy. Together, since this very purity of intention is the sum and substance of all the faculties of '*sulook*' and '*tareeqat*' (*sufism*), hence, it becomes clear that *sulook* is also an easy thing. But remember, every work becomes easy if done with its particular procedure and principle. When using the wrong method, even the easiest of the easy works becomes difficult. Now the mistake people make is that they consider mere observing the principle as difficult, and hence avoid following principles; whereas even a very usual and ordinary worldly work cannot be completed without following the principle and appropriate method. A plane, boat, car, train, etc, all are operated on some principles; so much so that even baking of bread and cooking require following a particular method[1]."

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the mere picture of bread is of no use. It is bread in reality which can satisfy his hunger. If power-breakdown occurs in a city, then all the electric appliances, though they are present, become useless and cannot give any benefit. Since worships have lost their soul, the benefits which came from them have eventually disappeared, though people are performing those worships..." [HSM]

[1] "The fact that '*deen* is easy' becomes known only when one passes some time in the company of a practising group: from knowledge comes the knowledge, and practice becomes easy in a practising environment." says Maulana Muhammad Jameel sahib of *Raiwind*. [HSM]

3

Hazrat Maulana said:

"The particular objective of '*tareeqat*' is that the love for Allãh's commands and the dislike for what Allãh has forbidden become part of one's nature. (This means producing such a state of mind that delight and pleasure is felt in obeying Allãh's commands, while pain and shock is felt in going near to the forbidden actions.) This is the objective of *tareeqat*. As for the methods specifically introduced for *zikr* and spiritual exercises of particular nature, these are the *means* of attaining this objective. However, many people have started considering these means themselves to be the objective of *tareeqat*, while some of these means are actually innovations[1] [in the religion]. Anyhow, since the status of these methods is that they are only *means*, and are not *desired* [from the acts of worships] in themselves, therefore with change in conditions and needs they must be reviewed and modified. As regards the things which are apparent and clearly defined in the *shari'at*, their practice will remain the same and necessary for all time."

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[1] If we go deep in these words, it appears that even the work of *deen* becomes an 'innovation in the religion' if it is based on contemporary techniques or self-designed thought-patterns. May Allãh give us this understanding.

Maulana Muhammad Ahmad Ansãri sahib says: "Worships are acceptable only when they are performed in the manner of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM– both in shape and intention. If any deed is not in the manner of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, it will be rejected. Today, business is in the manner of Qaroon; government is in the manner of Fir'own; worship, however, is in the manner of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM. Islam– that is, man's self-surrender unto Allãh– is this that all the activities should be done in the manner of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM... Putting others to the sword in the manner of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM is *deen*; and in any other manner or with any other inclination, is irreligiousness. It is very unfortunate that we have sword in our hands but have forgotten the message with which we were sent..." [HSM]

4

Hazrat Maulana said:

"The status of *farãez* (compulsory duties) is much higher than those of *nawãfil* (voluntary actions). It must be understood that the only objective of *nawãfil* is to bring perfection in the *farãez*, or to compensate the shortcomings in [the performance of] *farãez*. In short, *farãez* stand primary, while the *nawãfil* are their subordinates and stand secondary[1]. However, the condition of some people is such that they remain unmindful in respect of *farãez* and devote themselves more to *nawãfil*. For example, you all know that calling and enjoining to the good and forbidding the evil (that is to say, all branches of the *tableegh* of *deen*) are among the important *farãez* of *deen*, yet how many people are performing these *farãez*? On the other hand, there's no such shortage of devout and committed practitioners of *nawãfil*.[2]"

5

Hazrat Maulana said:

"Some religious people and scholars have got seriously confused in the chapter of *istighnaa*[3]: they take *istighnaa* as standing for not even meeting the rich people and the people of higher social standing. They maintain that one should not meet these people at all. In fact, *istighnaa* only requires that we should not go to these people hoping for their wealth or

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[1] Understanding these words of Hazrat Maulana RAHMATULLÃH 'A'LAIHE will be easy if we take the following example: Performing the *salãt* stands *primary*; but where to put our hands inside the *salãt*, or what should be the distance between the feet, or whether to recite *surah al-Fãteh'a* before the *imãm* or not, and all such differences of opinion, are the matters of *secondary* nature. [HSM]

[2] For learning Hazrat Maulana's view about the rank and status of worships, readers are requested to study here the translator's note '*Common Method of Learning Knowledge and Zikr*', present at the end of this book. [HSM]

[3] The quality of expecting no favours from anything or anyone, especially the men of influence and means. [HSM]

seeking fame and fortune. Meeting and mixing with these people for the sake of their reformation and other religious objectives is not foreign to the aim of *istighnaa*. Rather, it is necessary in a way. However, we must be on the alert that through this meeting, we do not develop in ourselves a thirst for fame and fortune or the desire for riches."

6

Hazrat Maulana said:

"Whenever a bondsman[1] of Allāh wishes to take a step towards any good deed, Satan opposes him in many different ways and places difficulties and hurdles in his path. But if these twists and turns fail to stop his progress and that bondsman of Allāh starts doing that good deed after crossing these hurdles, then Satan's second effort starts: he then tries to become the shareholder of that good deed– either by injecting evil into his sincerity and intention– or using some other similar means. That is, sometimes he attempts to mix the desire for show and fame, and sometimes he tries to corrupt his sincerity by mixing other motives– and at times he succeeds in this effort. It is, therefore, recommended for religious workers to remain alert from this danger. They must keep on safeguarding their hearts from such satanic whisperings, and should regularly examine their intentions. This is because the moment an intention other than the intention to please Allāh becomes a part of a deed, it no longer remains acceptable by Allāh."

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[1] Hazrat Maulana RAHMATULLĀH A'LAIHE frequently used the words '*Allāh kaa bandah*' and '*Nabi kaa ummati*' in his talks (meaning, the humble slave of Allāh, and, the follower of the Muhammadan order). Arabic translation of the word '*bandah*' is '*a'bd*'. Maulana Abdul Majid Daryabadi RAHMATULLĀH A'LAIHE has translated the word '*a'bd*' as 'bondsman' in his translation of the Holy Qur'ān viz '*The Holy Qur'ān*'. I have taken this word from there.

[HSM]

7

Hazrat Maulana said:

"This sad negligence and shortcoming occurs in many *madrasahs* that although the students are given education, yet no considerable effort is made to put these students to the actual objective of this study (that is, service of *deen* and calling towards Allãh) when their education gets complete. As a result of this negligence, many promising student-scholars of these institutions, having completed their studies, only aim at earning their living. For this, they either rush to study herbal medicine or join the teaching profession in English schools after passing the government university examinations. In this way, all the time and money and all the efforts that were spent on their education not only go to a complete waste but come in the use of the enemies of *deen* in some instances[1]. Therefore,

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[1] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLÃH A'LAIHE reports: Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE went on increasing in dissatisfaction with the system of conventional and routine religious education and reformation of the self, the system which was present thanks to the *madrasahs*. He realised that these *madrasahs* have also become afflicted with the atmosphere of remoteness from *deen*. In the first place, a complete reform and religious training of the students is not fully achieved. Secondly, those students, who even get some religious education and training, when they leave these institutions, they get lost in the depths of this ocean of remoteness and unlearning of *deen* which is spreading on all their four sides in such a way that even their news in not heard afterwards. In the Muslim public, there has remained no such '*want*' that people be sending their children to these institutes with fondness, nor they have as much worth of *deen* in them that when these students get their studies complete, they pay attention to their talks and give respect to their knowledge of *deen*. In such circumstances, these institutions are not able to put any significant effect on their lives. Thirdly, all this arrangement and this array of *madrasahs* is for the children, on whom there is no responsibility in *deen*, whereas for the adults, who are the direct addressees of Allãh's commands, and who are increasingly becoming the target of divine punishments due to their un-knowingness and non-practice, there is no such arrangement at all. Moreover, with these institutions, no matter how big they are in number, necessary religious education and training cannot be given to all the Muslim community: not all people can become the students

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with respect to this education we should concentrate our efforts and thinking more on this thing that the students who get their studies complete, they should get involved only in the service of *deen* and in fulfilling the rights of the knowledge of *deen*. If our lands produce no fruit, it is still a loss; but if they produce fruit that goes to our enemies, it becomes a far greater loss."

8

Hazrat Maulana further said:

"The religious deformation and damage that the government's university examinations like '*Molvi Fazil*' have brought on, is not being duly realised by us. These examinations are taken with the only purpose of seeking job in English-style schools. In other words, on the road to meet its objectives, the infidel government has introduced this system of education and has offered such examination so that the Muslim students may be made *eligible* to assist, or rather, making them the paid-means, in the completion of the schemes of infidel system[1]. Think on this issue that, what else the greater injustice to the religious knowledge and its misuse could there be that the work of the 'service' of the education

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of these learning centres, and nor can all people give up their means of livelihood in the name of this education.

Hazrat Maulana strongly desired that under the supervision of their teachers, the students of *madrasahs* should learn to fulfil the rights of the knowledge of *deen* and giving people the benefits of this knowledge, so that their studies become beneficial for all of Allāh's creation. In one of his letters he wrote: "...May it so happen that, if during their studies the students would learn the knowledge and practice of calling people to good and forbidding them from evil as well (i.e., beside their studies), then our religious knowledge will be beneficial. But because of the absence of this practice, our religious knowledge is sadly going in the wrong and is doing more harm than good, i.e., this religious knowledge is spreading darkness and is becoming the means of irreligious practices to gain currency. How much sad is this!" [HSM]

[1] "Exceptions are there, of course", said Maulana Muhammad Jamshed Ali Kahn sahib when he read this saying in a sitting of *ulama*. [HSM]

system of the enemies of Islam is taken from this knowledge. In other words, by means of these examinations, the direction of religious education is turned towards the infidels and the infidel government instead of linking with Allāh and the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM. Therefore, it becomes very dangerous."[1]

9

Hazrat Maulana said:

"The primary and most important requirement of knowledge is this that a person should take stock of his own life: he should think over his obligations and his omissions, and should worry for fulfilling the rights which are due on him. On the contrary, if a person instead uses his knowledge for taking stock of others' deeds and for counting others' faults, it is but the *pride* of knowledge– which is deadly harmful to the people of knowledge."

Do your own work; don't pick holes in others' work.

10

In answer to the question: *'Why Muslims are not granted rule and authority?'*, Hazrat Maulana said:

"When you are not applying Allāh's commands on your self and are not stopping your self from doing what Allāh has forbidden, and are not fulfilling those commands of Allāh which are for subjects, (that is, the things whose doing is not difficult), then, on what ground the administration of the world be given to you? The divine intention, behind giving the believers government on earth, is only that they should run the system of Allāh's commands and wishes in the world[2]. When

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[1] **Due to their extreme importance and deep concern, Maulana Muhammad Jamshed Ali Khan sahib specially read out and explain saying Nos 7 & 8 in his farewell meeting with the *ulama* in *Raiwind* (when *ulama* go back after completing their one-year with the *Jamā'at*). [HSM]**

[2] **Reference to a Qur'ānic verse: "*Those who,* [*even*] *if We firmly establish them on earth, remain constant in prayer, and give in charity, and enjoin***

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you are not doing this today even in your personal and subject life, how it can be expected for tomorrow from you, giving you the rule?[1]"

11

Hazrat Maulana said:

"People regarded as loyal supporters of the government are, in fact, not loyal to anyone; they are loyal only to their interests. Since their selfish interests are being satisfied thanks to the present government today, they are supporting her. But tomorrow if their interests were to be served by those in the opposition, they will start singing their praises and will become equally loyal supporters of theirs. Such worshippers of the self-interests are, in fact, not faithful even to their fathers [because their associations alter from one day to the other]. The way to reform these people is not this that we should condemn them, or prepare them for opposing the government. Their real disease is their *worship of desires*, and so long as this disease remains in them, even if they give up their support for the government, they will become equally loyal to some other powers for satisfying their desires. Therefore, the work which must be done is: cultivating in them the *worship of Allāh*, in place of the *worship of desires*, and making them faithful

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the doing of what is right and forbid the doing of what is wrong..." [Q. 22:41] [HSM]

[1] 'When we are unable to apply Islam on our 6-feet body, how can we apply Islam on others?' says Maulana Muhammad Ahmad Ansāri sahib.

The Holy Qur'ān says: '...*Verily, Allāh does not change men's condition unless they change their inner selves;...*' [Q. 13:11] In its wider sense, this is an illustration of the divine law of cause and effect (*sunnat-Allāh*) which dominates the lives of both individuals and communities, and makes the rise and fall of civilisations dependent on people's moral qualities and the changes in 'their inner selves'. This reference of 'Allāh's way' (*sunnat-Allāh*) is twofold: on the one hand, '...*you are bound to rise high if you are* [*truly*] *believers.*' [Q. 3:139], and, on the other, '...*Allāh does not change men's condition unless they change their inner selves;...*' [Q. 13:11], in both the positive and negative connotations of the concept of 'change'. [HSM]

supporters of Allãh and of His *deen*. Without this, their disease is not going to be cured."

12

Hazrat Maulana said:

"This is a principle that man finds satisfaction in gaining what he likes and wishes for. For instance, a person who loves luxurious living, eats costly food and wears expensive clothes, will not find comfort and ease without these luxuries; whereas the person who loves sitting on a mat, sleeping on the ground, wearing simple clothes and eating simple food, will obviously feel delight in these things. Blessed are they who love simple living in following the Holy Prophet's (SALLALLÃHU A'LAIHE WASALLAM) example, because their peace of mind is in the inexpensive living– the means that are within the reach of both rich and poor. [This is indeed a big gift and great favour of Allãh that one finds comfort and ease in simple and inexpensive means.] If our desires were bound with the things that only the rich can afford, we might have remained uneasy throughout our lives."

13

Hazrat Maulana said:

"We have been commanded to spend on others out of what we have been given[1] in this world; that is, we should not stop what we have been given, but should remain spending on others– but on condition that this spending should be proper and in the right places, according to the discipline and within limits set by Allãh,– and should not be in inappropriate manner or on unnecessary things."

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[1] This applies to all that may be of benefit to man, whether it be *concrete* (like food, property, wealth, etc) or *abstract* (like knowledge, piety, talents, spiritual gifts, etc). [HSM]

14

One day, probably due to rain, meat could not be obtained for the guests of Hazrat Maulana. On that day, a respectable person (who was a close relative of Hazrat Maulana) whose fondness for meat was well known to him, was among the guests. I (the compiler) was also present. To my surprise, the absence of meat from the meal greatly bothered Hazrat Maulana. After a while, he said with sorry feelings:

"It is narrated in the Hadees that: '**The one who believes in Allāh and the Last Day, should honour his guest.**' It is included in honouring the guest that, if possible, he should be provided with what he likes.[1]"

Afterwards, Hazrat Maulana said in a pain-worn voice:

"How one can at all do honour to the guest of Allāh and the guest of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM?"

(By this, he meant that those who pay visit for the cause of Allāh and the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, their rights are greater than the rights of the common visitors.)

15

Hazrat Maulana said:

"Paradise is the return of [fulfilling others'] rights. That is, letting go our own rights, our own comfort and our own ease for the sake of Allāh,– and fulfilling others' rights bearing troubles on our self (which includes the rights of Allāh[2] as well). Paradise is the sole reward of such deeds."

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[1] The translator mentions that this bothering of Hazrat Maulana was because he was not able to act upon the Hadees mentioned above. [HSM]

[2] Hazrat Maulana used to say: "Fulfilling *human rights* and fulfilling the rights of Allāh, are both commanded by Allāh." The Holy Prophet SALLALLĀHU A'LAIHE WASALLAM has made us known what are the rights of Allāh and what are the rights of the human beings. We need not take this lesson from any other, no matter how 'intellectual' he is and is the flag-bearer of human rights. [HSM]

Hazrat Maulana further said:

"It is reported in a Hadees: **Have mercy upon those on earth; the One in the skies will have mercy upon you.** Two well-known incidents of two women are reported in the Hadees. First, that of a sin-laden and immodest woman who, taking pity, drew water for a thirsty dog from a well. In its return, Allãh decided her entering into paradise. The other woman (who was not sinful) kept a hungry cat imprisoned so that it died in great distress; because of this deed she was sentenced to hell."

16

Hazrat Maulana said:

"The style of working of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM in *Makkah* (before the *Hijrat*), i.e., calling people to the Good and meeting people in person for this purpose, seems to have changed after reaching *Madinah*– because there he himself sat in a centre. However, he did so after having prepared a particular *jamã'at* of his responsible companions who had fully and efficiently carried out with the work of *da'wat* in the Makkan-order of working. After that, it became the need of this work that the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM should himself sit in the centre and manage its activities in a systematic way, and take work from the companions."

"Likewise, the stay of Hazrat Umar RAZIALLÃHU A'NHU in the centre, *Madinah*, became justifiable only when thousands of Allãh's bondsmen were available for *jihãd* so as to elevate the Word of Allãh in the lands of Iran and Rome. It then became the need of the hour that Hazrat Umar RAZIALLÃHU A'NHU should himself sit in *Madinah* and firmly organise the work of *da'wat* and *jihãd*.[1]"

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[1] Readers are requested to study here the 2nd paragraph of 2nd footnote under saying No 161 for a better understanding of this saying. [HSM]

17

Hazrat Maulana said:

"A Hadees reports that the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM taught Hazrat Abu Bakr Siddiq RAZIALLĀHU A'NHU to beg the following *du'aa* after completing his *salāt*:

O Allāh! I have wronged my self a great error, and there is none to forgive sins except You. So, forgive me by Your Grace and have mercy upon me, for verily, You are the Oft-Forgiving, Most Merciful.

Think for a while! The Holy Prophet SALLALLĀHU A'LAIHE WASALLAM is teaching this *du'aa* to Hazrat Abu Bakr Siddiq RAZIALLĀHU A'NHU, who is the best and most perfect of the whole *Ummat*, and whose *salāt* was so perfect in the sight of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM that he himself made him *imām* in the *salāt* [during his lifetime]– yet he is teaching him to beg this *du'aa* at the end of his *salāt*– that he should admit before Allāh that he has remained weak in fulfilling the due of worship, and should beg forgiveness through His kindness and mercy! So, where do you and I stand?[1]"

18

Hazrat Maulana said:

"Man's stay on earth is very short (i.e., not longer than the longest human life-span), whereas he will have to stay for

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[1] This shows that *istighfār* should be made after each and every deed. The Holy Prophet SALLALLĀHU A'LAIHE WASALLAM himself was directed to make *istighfār* after his deeds. The following verse of *surah al-Nasr* contains this direction: '...*Praise your Sustainer, and seek His forgiveness*...' [Q. 110:03] It is also notable that this *surah, al-Nasr,* was sent down when the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM was about to complete his prophetic mission. It was sent down one day earlier (in the afternoon of Friday, the 9th of *Zul-Hijjah,* 10H) by the revelation of the verse: '...*Today have I perfected your religious law for you,*...' [Q. 05:03], which, according to almost all authorities and commentators, is the last revelation sent down from Allāh. It is on this account that our elders direct that all the activities of the work of *Tableegh,* and specially *Gasht,* should be followed with *istighfār*. [HSM]

much longer time below the earth. You may also put it this way that your earthly life is very short compared to the various places you are to stay afterwards. For example, in the grave up to the 1st sounding of the trumpet; after that, the period up to the 2nd sounding of the trumpet in a state best known to Allãh alone (a span spreading for thousands of years); then thousands of years duration in the Plane on the Day of Judgement– and then, whatever be the divine decision about one's final place in the hereafter. In short, every stage and place after death is thousands of life spans. Even then, how sad is the negligence of man that he does not make even that effort for those places which he does for his very short span of earthly life."

19

Hazrat Maulana said:

"The true *zikr* of Allãh is that: in whichever place and in whatever condition and engagement a person is, he must obey all of Allãh's commands that are relevant to that particular occasion. I press my friends more for this very *zikr*."

20

Hazrat Maulana said:

"The tongue receives a special share in man's mastery over the entire creation. So, if a man uses his tongue only for good speech, this will give him mastery in goodness. But if he has made his tongue an instrument of evil, for example, he uses foul language or unjustly harms others by speaking ill, then he will be distinguished in evil on account of the ill use of his tongue. Nor is this all, an evil tongue can sometimes make a man more evil than even dogs and pigs. A Hadees says: **It is only the chatter of the tongue that throws people headlong into the Fire.**"

O Allãh! Save us.

TWO

[This chapter of WORDS was first published in the *Rabi'-ul-Oola* & *Rabi'-ul-Ukhra* 1363H (March & April 1944) issues of *al-Furq'an* with the permission of Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE, when he was alive. It contains those sayings which the compiler noted in his *Jamad-ul-Ukhra* 1362H (June 1943) journey of *Mewāt*.]

21

One day after *Fajr salāt*, while encouraging people to help and serve *deen*, Hazrat Maulana started his talk with the following words:

"See that all people know and believe that Allāh is not absent, but is present, and is seeing everything every moment. Now see, if the people, regardless of Allāh's all-existence and all-seeing, involve themselves in others rather than involving themselves in Him, i.e., turn away from Him and devote themselves and their attention to others– just think how unfortunate such people are and what a sad deprivation it is, and imagine how greatly would this thing be invoking Allāh's extreme anger?"

"To be indifferent to the work of Allāh's *deen*, and involving oneself in worldly engagements without observing His commands in worldly matters– is [the name of one's] turning away from Allāh and attaching and devoting oneself to other associations. On the other hand, being involved in the work of *deen* and to be obedient to Allāh's commands– is [the

name of one's sincere] involvement in Allãh. But in this connection, care should be taken that the more important and essential a matter is, the more attention should that matter be given, [i.e., one must attend to first things first]– and this thing could be known from the perfect example of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM. It is known that the work– to which the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM exerted himself the most, and for which he suffered biggest number of hardships– was *spreading the Kalimah*, i.e., putting people on the path of Allãh's obedience. So, this work will then receive priority above all other works, and involving oneself in this work will be the best form of involvement in Allãh."

22

In one sitting Hazrat Maulana said:

"People have given much lesser importance to their obedience and service to Allãh in contrast with their obedience and service to men. Therefore, when it comes to doing their employers' work, this is the common behaviour of the servants that they consider it their duty to occupying themselves with this work all the time; and in doing their work, they [remain so busy that they do not even think about meals, and] eat whatever little comes to hand. On the other hand, what people do in discharging the due of Allãh and *deen* is no more than cutting down some of their time from their solely personal engagements to do some religious devotion, like offering *salãt* or giving some money in charity, while wholly devoting themselves to the issues and events of their own interest and concern, and taking it as having fulfilled their right of service to Allãh and *deen*. The right of Allãh's slavery means that the work of *deen* should be taken up as a *regular* job, while satisfying one's thirst and hunger, and working for such needs, should be given secondary position[1]."

[1] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLÃH A'LAIHE reports: In Hazrat Maulana's words: "This work should be taken up as a *personal* work, not a

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(This does *not* mean that all people should give up their means of livelihood and businesses; it rather means that whatever may be the worldly business[1], it must be taken up with keeping the help and service of *deen* in view. [That is, a person should consider doing business to be the command of Allāh; and considering his business to be the means of fulfilling this command of Allāh, should then do his business- carrying out and fulfilling all those commands of Allāh which appear in his business. In this way, his business will become *deen*.] One's eating and drinking should be of an incidental nature, just as an employee's is in the business of his employer.)

23

One day, a brother led a certain *salāt* and recited the following *du'aa* (which Hazrat Maulana himself used to utter time after time):

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national work." He was not in support of this division that some people should do the work of *deen* and some should do their worldly businesses in peace, and occasionally help those working in the cause of *deen* and their religious works in their monetary needs, and consider that in view of the principle of 'distribution of duties and responsibilities', the work of *deen* is the sole responsibility of the *ulama* whereas they are the ones on whom only the material development and progress is due, and their responsibility about *deen* is but the financial aid of those working in the cause of *deen*. He maintained that as there is no division in the necessary works of everyday life, and people do not agree that in a family one may eat, another may drink, and some other may wear, but every family member feels every of these things necessary for himself, therefore in the same way it is necessary for each and every member of the Muslim brotherhood that he should fulfil the duties of *deen*, get the necessary knowledge of *deen*, and should, in person, make at least some effort in spreading the Word of Allāh besides his worldly engagements. [HSM]

[1] 'Business' is the general term. It includes every type of work in which people are busy: whether it be trading or industry, or it be jobs or services. The Holy Qur'ān does not draw any dividing-line between the spiritual and worldly concerns of life but, rather, regards them as different aspects of one and the same reality. [HSM]

O Allāh! Help those who help the *deen* of Muhammad SALLALLĀHU A·LAIHE WASALLAM, and belittle those who belittle the *deen* of Muhammad SALLALLĀHU A·LAIHE WASALLAM.

As Hazrat Maulana heard [the latter part of] this *du'aa*, he, in a pain-worn voice, repeated aloud the followings words thrice: "O Allāh! Do not make us from them."

Then he addressed those present:

"Brothers! Think upon this *du'aa* and try to understand its weight. This is that *du'aa* which, in the same breath, is a *curse* as well– and has been continuously prayed by some particular bondsmen of Allāh almost in every age. This is a very weighty *du'aa*: asking help and mercy in favour of those who help *deen* and make efforts in the cause of Allāh; but, to them who do not help *deen*, it is an extremely severe curse– that Allāh may deprive them of His mercy and help. Now, every person should judge his self by applying this *du'aa*, and see whether he is the picture of the good of this *du'aa* or is the target of its curse."

"A point, which should be considered in this connection, is that offering up one's own *salāt* and observing one's own fasts, though high-ranking worships, yet are not the means of 'helping' *deen*. Only that work is the '*help of deen*' about which the Holy Qur'ān and the Holy Prophet SALLALLĀHU A·LAIHE WASALLAM declare to be so,– and the actual and heavenly-accepted ***method***[1] of which is one that the Holy Prophet SALLALLĀHU A·LAIHE WASALLAM did establish by himself. In this age, only the work of reviving and refreshing this method and this system, and making effort to giving it a new re-start, is the greatest *help* to *deen*. May Allāh help us all to do so... *Āmin*."

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[1] That is, man-to-man talk and door-to-door knock, taking nothing from the people, and the like. [HSM]

THREE

[This chapter of WORDS was first published in the *Jamad-ul-Oola* & *Jamad-ul-Ukhra* 1363H (May & June 1944) issues of *al-Furq'an* with the permission of Hazrat Maulana RAHMATULLĀH A'LAIHE, when he was alive. It contains those sayings which the compiler noted in Hazrat Maulana's visit of *Lucknow* and *Kanpur* in *Rajab* 1362H (July 1943).
All the sayings of this chapter have relation with only that religious movement and *da'wat* in which Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE was completely absorbed. The workers of this *da'wat* should read these sayings with added concentration.]

24

In one sitting Hazrat Maulana said:

"The actual aim of this movement of ours is to teach the Muslims everything with which the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM came. (That is, to get the *Ummat* attached to the complete system of thought and practice of Islam.) This is our aim. As for this movement of *jamā'ats* and *Tableeghi Gasht*– these are the initial means of achieving this aim; and the instruction and teaching of *Kalimah* and *salāt* are, in other words, the ABC of our complete syllabus. It is also clear that our *jamā'ats* cannot do all the work. What can be done by them is only this that wherever they go, they can only produce a motion and awakening by means of their effort, and attach those people, who are unmindful of religious concerns, to the possessors of *deen* of their place– and can inspire those people

of their place who have the worry for *deen* (i.e., *ulama* and reformers) for making efforts to reform the ignorant common people. [That is, connecting the public with the *ulama*, and *ulama* with the public.] Only the local workers of a place can do the actual work in that place. People will also get more benefit if they get themselves attached to the possessors of *deen* of their own place. As regards the *method* of this work, it should be learnt from those of our people who are practically working in this method of learning and teaching since long, and have, for the most part, understood its discipline[1]."

25

In one sitting Hazrat Maulana said:

"Our workers must remember it firmly that they should not lose their hopes and get sad in case their *da'wat* and *tableegh* is not welcomed somewhere, and if they are even insulted and abused and people lay blames on them instead[2]. On such occasions, they should call this thing to their minds that this is the special *sunnat* and heritage of the Prophets, and in particular of the Chief of all the Prophets SALLALLÃHU A'LAIHE WASALLAM. It is not the luck of everyone to get humiliated in the path of Allãh. [Disgrace of the path of Allãh is not given to everyone.] And where they are welcomed with honour and respect, their

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[1] This saying of Hazrat Maulana throws light on the need and method of '*Masjid-wise work*'. [HSM]

[2] Maulana Muhammad Jameel sahib of *Raiwind* said: "When someone is repeatedly requested to do a certain thing and he does not do that thing, some well-wishers leave talking to such people about *tableegh*. Think for a while! When wrong-doer has not left the doing of wrong, and is strong on his wrong-doing, how can the doer of good can leave his good-doing, and a good-doing like that of *tableegh*?" The second thing is that becoming angry at someone's rejection of the word of Truth is also not good. Following words of Maulana Abul Kalam Ãzad RAHMATULLÃH A'LAIHE give a very in-line picture in this respect, that what should be the temperament of those who call people unto Allãh; he wrote: "Everyone knows flaring up and bursting like the bonfire, but burning internally like the oven is a thing which very few people know– and this had been the quality of the Prophets..." [HSM]

da'wat and *tableegh* is appreciated, and where people listen to their talks and accept their work with enthusiasm, this must be considered only as a favour from Allāh; and they should never show disregard to this favour. To serve and to preach these seekers of *deen*, even if they come from the lowest orders of society, must be considered as giving thanks to this favour of Allāh. We are given this lesson in the following verse of the Holy Qur'ān: **He [the Prophet] frowned and turned away because the blind man approached him!"** [Q. 80:01-02]

"Of course in such situations we must feel afraid of the cheating of our own self. We should not consider this popularity and appreciation to be our own achievement. Moreover, in such a situation there is an acute danger of '*peer-adoration*' (worship of religious elders). Therefore, we must remain careful in this respect."

26

In this connection Hazrat Maulana further said:

"All workers must be given to understand that in this path, they should never ask Allāh for difficulties and hardships. (One should always beg welfare and safety[1] from Allāh.) But if Allāh sends difficulties in this path, they should consider them to be Allāh's mercy, and a means of the forgiveness of sins and of raising the grades. Difficulties in this path have been the special 'foods' of the Prophets, the *Siddiqeen*[2] and those near to Allāh."

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[1] The Arabic word '*āfiyat*', comprising the concepts of peace, ease, happiness, comfort, etc., can be rendered only by a compound expression like the one above. We are commanded to pray for *āfiyat*. There are a number of prayers of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM in this connection. [HSM]

[2] '*Siddiq*' was the title given to Hazrat Abu Bakr RAZIALLĀHU A'NHU by the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM. Maulana Muhammad Yousuf RAHMATULLĀH A'LAIHE gave a very fine explanation of this word. He said: "*Siddiq* is the person who gives his all in the path of Allāh: all his life; all his wealth; all his time. All the *sah'āba* RAZIALLĀHU A'NHUM were *siddiq*, and in them the biggest *siddiq* was Hazrat Abu Bakr RAZIALLĀHU A'NHU." [HSM]

27

Hazrat Maulana further said:

"While giving *da'wat*, the face of our self should be towards Allãh only, and not towards the listeners. In other words, when talking to people, this thought must be present in our minds that we have come out neither for our any personal work and nor by our own will, we have but come out by Allãh's command and for His work; and that only Allãh will make the listeners accept our talk. While talking to people if we bear this in mind, *Insha-Allãh* neither we will get angry at the negative response of the listeners, nor shall we lose our courage."

28

Hazrat Maulana further said:

"How wrong it is going on that when people accept our talk, we regard it our success, and when they do not, it is considered as our failure; whereas entertaining such thoughts in this path is entirely wrong. To accept or not to accept is the deed of others, how can we be declared successful or unsuccessful on account of any deed of others? Our success is only this that we do our work [properly]. If others do not accept this, it is their own failure. How that we have become unsuccessful because of others' non-acceptance?[1] People have

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[1] Reference from the Holy Qur'ãn: '*No more is the Apostle bound to do than deliver the message, …*' [Q. 05:99] In this verse, a scene of the Day of Judgement is put before us in graphic words, showing the responsibility and the limitations of the Prophets of Allãh, sent to preach His Message to men. What fantastic forms the Message takes in men's reactions to it was beyond their knowledge, and beyond their responsibility. On the Day of Judgement, some Prophets will have big count of followers and some will have followers small in number. Some Prophets will not have a single follower with them. But all of them are equally successful.

In respect of gathering people on mass-scale and considering it to be the mark of success, Maulana Saeed Ahmad Khan RAHMATULLÃH A'LAIHE once wrote following words to Maulana Iftikhar Ahmad Faridi RAHMATULLÃH A'LAIHE: "…By the time our worldly desires and self-inclinations do not

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forgotten this thing. They regard the acceptance of others as their work and their responsibility (which, in fact, is the concern of Allãh), whereas our responsibility is restricted to efforts made to the best of our ability. Not even the Prophets A·LAIHIMUSSALÃM were reposed in the responsibility of getting the work accepted[1]."

"Of course from non-acceptance we should take this lesson that perhaps there was something lacking in our effort [inward and spiritual and/or outward and visible] and we were not able to fulfil the right of communication (i.e., presenting our talk in that way in which it should have been presented), because of which Allãh has given us this result. And after this, we must get determined to increase the amount of our efforts and the quantity and quality of *du'aa* and seeking Allãh's help[2]."

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come *out* from our hearts, we cannot gain success in the sight of Allãh in any of our work, no matter we are seen as successful in the sight of world. As regards the [present-day] movements, every movement can gain currency. Everyone can collect followers. Those who claimed prophethood after the Last of all the Prophets SALLALLÃHU A·LAIHE WASALLAM, even their movement is in motion since long, and is making progress..." [HSM]

[1] This fact is present in the Holy Qur'ãn: '*Verily, you cannot guide aright everyone whom you love: it is Allãh who guides whomever He wills...*' [Q. 28:56] There are many examples of the Prophets in this respect: of Hazrat Noah A·LAIHISSALÃM about his son's, of Hazrat Loot A·LAIHISSALÃM about his wife's, etc. The above-mentioned verse refers the Prophet's (SALLALLÃHU A·LAIHE WASALLAM) effort to induce his denying uncle Abu Talib, whom he loved very much. It stresses the inadequacy of all human endeavours to 'convert' any other person, however loving and loved, to one's own beliefs, or to prevent him from falling into what one regards as error. [HSM]

[2] A Hadees runs in this context: '*Du'aa is the seed of devotion.*' In one of his letters to Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLÃH A·LAIHE, Hazrat Maulana wrote: "...Keep this thing always before your eyes, and never lose sight of this thing, that the objective of everything in the religion is to increase the power of *du'aa*. Therefore, keep on working hard on this aspect all the time. If your heart remains concentrated in *du'aa* (that is, remains towards Allãh) the moment you are *bodily* working, you should increase this concentration even more. But if this is not so, then do *du'aa* after *farz salãt* and in the early hours of the morning, and when you leave

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29

In one sitting Hazrat Maulana said:

"Our common workers, wherever they go, should make effort to visit the righteous *ulama* and the reformers of that place, but this visit should be with the only intention of deriving spiritual benefit from them. Do not call these people directly to this work[1]. They are well at home in the religious work which they are doing and the advantages of that work are in their experience, therefore, you will not be able to make them properly understand this of your talk. That is, you may not get them to understand with your talks that this work is of greater benefit to *deen*, and will bring more good than their other religious works. So, these people will not accept your talk; and once they say *NO*, it will become very difficult to change that *NO* to *YES* in future. Add to its adverse effect that the people who have faith in them will also not listen to your talk, it is also possible that you yourself become uncertain [about your talk]. Therefore, the *ulama* should be visited with the only intention of deriving spiritual benefit. However, extensive struggle should be carried out in the people of their place, and you should make more and more effort on abiding by the principles of this work. By so doing, it is hoped that the reports of the progress of your work will reach them by themselves and will become the caller for them, and will thus catch their attention. Afterwards, if they themselves pay attention towards you and your efforts, then request them for husbanding and taking care of your work; and, paying deep attention to their religious status, put your talk to them."

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your home for *Tableegh* and when coming back from *Tableegh*; and keep alive your free-times with *du'aa* when out for *Tableegh*..." [HSM]

[1] Hazrat Maulana used to advise that common people should not discuss *Tableegh* in their sitting with religious elders. If these elders themselves ask something about this work, only then should something be told; nothing should be told without being asked for. He once said: "Do not *tell* the *ulama*, but give them the *demonstration*." [HSM]

30

Hazrat Maulana further said:

"If it is seen somewhere that the *ulama* and reformers of that place are not sympathetic to this work, then no place will be given to negative thoughts about them in the heart. Rather, we should take it this way that the complete reality of this work has not opened to them as yet. In addition, it must be understood that since these people are special servants of *deen*, Satan is a greater enemy to them than he is to us. (It is only the treasure where the thieves come.) Apart from this, another thing which should be taken into consideration here is that when the slaves of worldly concerns cannot give preference to doing this work of *deen* over their lower and mean worldly businesses, and do not do this work leaving their engagements, how can the possessors of *deen* easily surrender their noble religious concerns[1] in the name of this work? People who are deeply rooted in knowledge and have a sense of direction, say that: *The veils of Light are much thicker than those of the veils of Darkness*."

31

In one sitting Hazrat Maulana said:

"Among the principles of *tableegh*, one is that we should remain strict in our general talks, but should remain soft while speaking to a particular gathering or on a particular matter; rather, even for a particular reformation we should talk generally, not particularly. The Holy Prophet SALLALLĀHU A'LAIHE WASALLAM used to say '*What has happened to the people who do*

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[1] On another occasion, Hazrat Maulana said in this connection: "You are running your shops and attending your offices, whereas they (the *ulama*) are sitting in place of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, and are giving religious direction to the people; when you cannot spare yourselves from your shops and offices, how you expect these people to leave their far-better business? And why you feel uneasy over this of their treatment?"

[HSM]

such and such things...?' when speaking of the wrong of some particular person."

32

In one sitting Hazrat Maulana said:

"We have got in the habit of being pleased only with talks. We take mere lip-service to good deeds as standing for their performance. Give up this habit and do work![1]"

Do perform some work and leave all useless talk;
In this path it is action that makes a man worthy of his salt.

33

In one sitting Hazrat Maulana said:

"Time is a moving train and the hours, minutes and seconds are like its coaches, whereas our occupations are the passengers sitting in them. Presently, our inferior materialistic occupations have gained such a control of this train and coaches of our life that they are not allowing the nobler concerns of the hereafter to come in. Our work is that we should be determined to put these nobler concerns in place of the mean worldly occupations: the concerns which please Allāh and build our hereafter."

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[1] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLĀH A'LAIHE reports: Hazrat Maulana used to say that bearing troubles and hardships is natural to man. '*Verily, We have created man to strive and struggle.*' [Q. 04:89] If a man does not suffer hardships in the work of *deen* then he will suffer them in the fruitless works of the world; and today this is happening all over the world. Where the people of the world are going mad in doing their worthless works, then in this environment doing some work and bearing some troubles in the cause of *deen* on which huge rewards are promised, is not a big thing. [HSM]

34

In one sitting Hazrat Maulana said:

"Whatever a good work we do by the help of Allāh, we should always make *istighfār* at its end. In short, all our deeds should essentially be followed with *istighfār*. That is, considering that there must have been certain failings in our work– and for these failings we must beg forgiveness from Allāh. Our Prophet SALLALLĀHU A·LAIHE WASALLAM himself used to seek Allāh's forgiveness even after *salāt*. Since no one can ever fully discharge the due of Allāh's work, therefore the work of *Tableegh* must always be concluded with *istighfār*. Moreover, as doing a certain work often becomes the cause of not doing some other works, we should balance such shortcomings also by concluding all our good deeds with *istighfār*."

35

One day after *Fajr salāt* when the *Masjid* of *Nizamuddin* was thickly peopled and the workers of this movement were present in a great number, and Hazrat Maulana was so weak that he found it difficult to utter loudly even a few words, though lying in his bed, he called for one of his special attendants and conveyed this message to the entire gathering through him:

"All your moving in this path and all your struggle will remain useless if, together with this effort, you did not manage to learn the *knowledge* of *deen* and doing the *zikr* of Allāh. (In other words, *ilm* and *zikr* are two wings; one without these wings cannot fly long in the environment of *Tableegh*.) There is, in fact, a great danger that if these two things are overlooked, this work, be it not so, may turn into a new door of waywardness and mischief."

He then told about the status and the true nature of *ilm* and *zikr*:

"If there does not exist the *knowledge* of *deen*, then *imān* and Islam will exist only in name and as a formality; and if *knowledge* exists, but without the *zikr* of Allāh– then it is a

complete darkness (a big evil). In the like manner, the *zikr* of Allāh– if even in excess– is very dangerous if it is without the *knowledge* of *deen*[1]. In short, through *zikr*, *noor* (divine light) comes in the *knowledge*, and without *knowledge* the real fruits and blessings of *zikr* cannot be achieved; rather, in most cases, Satan makes such ignorant *sufis*[2] its instruments. So, the importance of *knowledge* and *zikr* should never be underestimated in this work but should always be given special attention. Otherwise, this *Tableeghi Movement* of yours will, too, become a mere wandering– and Allāh forbid, you will suffer heavy losses."

(Hazrat Maulana's objective with this advice was that those making effort in this path of *Da'wat* and *Tableegh* should not, as has become the present-day trend, consider their struggle, journeys and selfless sacrifices to be the actual work; they should rather regard teaching and learning of the knowledge of *deen* and making the habit of remaining constantly in the state of Allāh's *zikr* and making connection with Him as the chief things to be aimed at. In other words, they are required not to become merely the 'soldiers' and preachers, but to become the 'seekers and students of *deen*' and the 'doers of Allāh's *zikr*' as well.)

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[1] This is because *knowledge* gives direction to *zikr* ; and if there is no direction, or there is a direction which is wrong, then *zikr* becomes very dangerous; and sometimes such *zikr* becomes a big evil instead.

Readers are requested to read here Hazrat Maulana's saying Nos 19, 78, etc., which carry this thought. In this respect, they are further requested to study the 2nd part of translator's note '*Common Method of Learning Knowledge and Zikr*'. [HSM]

[2] 'Ignorant sufis' mean knowing-nothing people of *zikr*. That is, people having positions in inner-development capacities but have little or no knowledge as far as the technicalities of *deen* are concerned. [HSM]

FOUR

[This chapter of WORDS was first published in *al-Furq'an*. The sayings given in this chapter were compiled by Maulana Zafar Ahmad Thanvi RAHMATULLĀH A'LAIHE.]

36

In mid of June [1944] when I (Zafar Ahmad Thanvi) attended Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE last time, he said as soon as I arrived:

> The last breaths of my life have come on my lips;
> please come so that I may feel life returning to me.
> When I will not be here (when I will die), of what use
> will your coming be to me?

So high was the effect of this on me that tears welled in my eyes. Hazrat Maulana then said: 'Do you remember your promise?' (I had promised to give some time in *Tableegh*.) I replied: 'I do remember! However, it is too hot in *Delhi*; as it will soon be holidays in *Ramazān*, I shall give some of my time in *Tableegh* after *Ramazān*.' He said: 'You are talking of *Ramazān*, whereas I do not expect even seeing *Sha'bān*.[1]' On this I said: 'Very well, I shall remain here. Do

[1] It so happened accordingly. There were still ten days to *Sha'bān* when about at *Fajr* on Thursday, the 21st of *Rajab*, 1363H (13th July, 1944), Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE met the Companion Most High. May Allāh shower His selected mercies upon him, the mercies especially reserved for the holy and the pious.

not take it to heart. I am going to give time in *Tableegh* right now.' Hearing this, his face beamed with delight, and he embraced me and kissed my forehead, and for a while, folded me against his chest and gave me lots of *du'aa.* Afterwards he said:

"You are the one who, at least, have come towards me. There are many *ulama* who want to understand my objective while staying away from me."

Then Hazrat Maulana mentioned the name of a leading *a'alim* who was taking an active part in the work in those days, and said:

"If you ask me, he has not understood my purpose even by now– because he has never talked directly to me and has always been using some *means*[1] for communication. Now, how can I explain my purpose through means, and especially when these means are not good at absorbing my purpose? I therefore desire that you should remain with me for some days– because only then will you understand my purpose, and otherwise not. I know that you participate in *Tableegh*: you deliver lectures at gatherings which benefit people, but this is not that *Tableegh* which I want.[2]"

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[1] That is, through sending people or through writing letters, or using similar indirect means. [HSM]

[2] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLĀH A'LAIHE reports: "About speeches, Hazrat Maulana's direction was this that actual message should be conveyed on the principle of '*short and well-reasoned*'. [These words are of a well-known Hadees.] The length of speech should not be much. The nature and mode of [both the speaker and] the speech should be like that of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, that is, '... It was as if it were the announcement of the danger of an enemy-attack– and he is saying that the enemy forces are approaching just in the morning or in the evening.' He was unable to bear humour, stories, narrations and poetic verses in the speech. As soon as a speaker started expanding his speech and colouring his expression with variety as is ceremoniously done in oration and sermons, Hazrat Maulana started feeling sick of it and demanded that either the speaker should speak what is *concerned*, or he should spare the listeners." He (Maulana Abul-Hasan Ali Nadvi) reports one of his own incident in this regard. He says: "On one Friday morning there was a big

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37

In one sitting Hazrat Maulana said:

"It is reported in a Hadees that: **The world is a prison for the believer and a paradise for the disbeliever.** This means that we have not been sent to this world for filling our bellies and for fulfilling the lust and desires of our self– the way which turns this world into 'paradise' for a person; we have been sent rather to oppose our self and to obey Allãh's commands– by which this world becomes 'prison' for the believer. Hence, like the disbelievers, if we also make this world a paradise by supporting our self and following our inclinations, we will be robbing disbelievers of their paradise. In this case, Allãh's help will not be with the robber, it will be instead with those robbed. Think well upon these words!"

38

Hazrat Maulana said:

"When people see the blessings of my *Tableeghi* work, they start thinking that the work is going on; whereas work is one thing, blessing another. Note that the blessings started appearing on the scene right with the birth of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, but the actual work started much later; therefore, take the appearance of these blessings in this scenario. I am speaking truth that the actual work has not started till now[1], because the day when the work will get

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gathering. There were many *jamã'ats* and some *ulama* in the gathering. I was chosen to speak. I started my speech in the way a speech is made, and expanded the subject. A few minutes later Hazrat Maulana's message came, that 'come to the actual subject and deliver the message'... I ended my speech after saying the actual talk..." [HSM]

[1] Maulana Muhammad Yousuf RAHMATULLÃH A'LAIHE once said in a talk: "... Actual work will start when people– filled with faith & belief, Allãh's love, Allãh's consciousness, worry of the *ãkhirat*, Allãh's fear, piety & *taqwa*, and with decorating themselves with the morals of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM and becoming intoxicated with the desire of

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started, Muslims will come full circle to the good old days of 700 years ago. But if the actual work does not begin but remains at its present stage, and people start considering this work as just a movement among many other movements, or if the doers of this work get slipped in this path[1]– then the calamities which were to appear in centuries will come in months. Therefore it is necessary to understand this thing."

39

I (Zafar Ahmad Thanvi) delivered a talk to a *Jumu'a* gathering in the *masjid* of the parliament in *Delhi*. It was Hazrat Maulana's suggestion that a talk should be delivered over there. After *Jumu'a*, I did not return to *Nizamuddin* and stayed over-night with some relatives. The next day when I returned to *Nizamuddin*, I apologised that I had to spend that night in *Delhi* due to the insistence of some relatives. Hazrat Maulana said: "Dear Maulana! There's no need to apologise. Since those doing this work usually come to experience such excuses, so do not bother about it. Good! Tell me: was a talk delivered at the *masjid* of the parliament?" I replied: "Yes, there was." On hearing this, he became very happy. Afterwards, he said: "These people have no urge to call us because they find no time spare from their worldly concerns. To these people we should go and make *tableegh* without their call."

He then asked me what the talk was about. I replied: "It was an explanation of the verse: **Verily, In the creation of**

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pleasing Allãh and giving up their lives in His path– will come out in this path with a magnet-like attraction ..." [HSM]

[1] Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE once said in this respect: "The temperament of this work is to bear the [dislikings of] both those who are with us and those who are not. Whenever any danger or hurdle will come on this work, it will only be due to the mistake of those doing this work. In this work, party-prejudice, pride and disunity are like poison."

Readers are requested to study here part 2nd of the translator's note '*Six Numbers*' as well. [HSM]

the heavens and the earth, and the succession of night and day, there are indeed messages for all who are endowed with insight, [and] who remember Allāh when they stand, and when they sit, and when they lie down to sleep... [Q. 03:190-191] [After explaining that the wise ones are those who, from observation of these phenomena, reach to Allāh] I talked on the necessity of Allāh's *zikr* and explained its reality, and then stressed upon the need of *tableegh*." Hazrat Maulana advised that that subject was too lofty and was not suitable for that gathering, and the people gathered there [in the *Markaz*] were the ones to whom such a talk should be delivered sometime. For that gathering, it would have been better to explain the verse: **For those who shun the powers of evil lest they [be tempted to] worship them, and turn unto Allāh instead, there is the glad tiding [of happiness in the life to come]. Give, then, this glad tiding to [those of] My servants who listen [closely] to all that is said, and follow the best of it: [for] it is they whom Allāh has graced with His guidance, and it is they who are [truly] endowed with insight!** [Q. 39:17-18]

Hazrat Maulana added: "These people are of a lesser stage, and the words *'it is they whom Allāh has graced with His guidance'* of this verse tell us about it." I replied: "True! If I got another chance, I will talk there on this subject."

40

In one sitting Hazrat Maulana said:

"Rejecting the *powers of evil*[1] and turning towards Allāh is the actual objective of our *Tableegh*; and this cannot be done without sacrifice. In *deen*, there is the sacrifice of both body and wealth. Hence, in *Tableegh*, the sacrifice of body means that a person leaves his home and environment for the sake of

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[1] This translation of the Arabic word '*tāghut*' is taken from Muhammad Asad's '*The Message of The Qur'ān*'. It denotes, primarily, anything that is worshipped instead of Allāh and, thus, all that may turn man away from Allāh and lead him to evil. [HSM]

Allãh, spreads Allãh's Word, and propagates *deen*; whereas the sacrifice of wealth means that he should himself bear the cost of travelling in *Tableegh*. Whereas the person who is not able to go out for some reason at a particular time, should specially prepare others to come out for *Tableegh* in those days; following which, with reference to: **Leading others to good is like doing the good by oneself**, he will get a share of the rewards of the struggle of all those going out. If someone were to financially assist those going out, then he will get the reward of the sacrifice of wealth as well. Moreover, we should consider those whom we have sent out as having done us a favour because they are doing the work which we should have done but could not do due to some excuse, and they have, therefore, removed the responsibility from us. The teaching of *deen* is that both those excused and those sitting at home (with a sufficient and valid excuse, of course) should consider those making efforts in the path of Allãh as having favoured them."

41

Hazrat Maulana said to me (Zafar Ahmad Thanvi): 'Maulana! In our *Tableegh*, *ilm* and *zikr* are of great importance. Practice is not possible without *ilm*, nor would one know the reality of practice; and without *zikr*, *ilm* is a complete darkness (evil), and there can be no *noor* in it. But our workers are lacking in *ilm* and *zikr*.' I replied: '*Tableegh* itself is an important obligation; and this lessening in *zikr* is like the example of Hazrat Syed Sahib Barelwi RAHMATULLÃH A'LAIHE who, while preparing for *jihãd*, engaged his companions in horse-riding and archery instead of *zikr* and related activities. A complaint voiced that that *noor* was no longer seen as before, to which Hazrat Syed Sahib RAHMATULLÃH A'LAIHE replied: "Yes! This is the *noor* of *jihãd* instead of the *noor* of *zikr*, and is what we need at the moment."'

Hazrat Maulana again said:

"But, it's the lack of *ilm* and *zikr* that I am worried about and feeling pain[1]. This deficiency is because that the people of *ilm* and *zikr* have not come to this work as yet. If they come in and take this work in their hands, then this deficiency will also be removed. However, very few *ulama* and people of *zikr* have come to this work by now."

COMMENTARY: The *jamā'ats* that go out until now are lacking *ulama* and spiritually developed people, which was the chief cause of Hazrat Maulana's worry. Would that the *ulama* and spiritually developed people had also been moving with these *jamā'ats*, this deficiency would be removed. *Alh'amdulillah*! *Ulama* and spiritually developed people are present here in the *Markaz*, but they are in a small number. If they were also to go in every *jamā'at*, who will then care for the affairs of the *Markaz*?

42

In a sentence of Maulana Syed Abul-Hasan Ali Nadvi's letter, it was mentioned that Muslims can only be of two types, and there could be no third type: either they are the ones out in the path of Allāh, or they are the ones assisting those who are going out. Hazrat Maulana commented: 'He has understood very well.' He then said:

"Assisting those going out also includes encouraging and preparing others to go out. One should encourage people telling them that if their going out promotes a regular delivering of the lectures on the *Sahih of Bukhari* or the Holy Qur'ān of any *a'alim*, they will get the reward of those lectures

[1] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLĀH A'LAIHE reports: In his last days Hazrat Maulana talked again and again on *ilm* and *zikr*. He maintained that without these merits, this work, like other contemporary movements of reformation, will become a lifeless structure, a collection of rules and regulations, and a materialistic system. [HSM]

even. Let the people know about these kinds of intentions and ways of making the most of rewards[1]."

43

Once Hazrat Maulana said to me (Zafar Ahmad Thanvi):

"Maulana! Our *Tableegh*, in summary[2], is that: common practising Muslims should learn *deen* from their learned people, and teach it to the lesser-informed people. However, they should consider those lesser-informed people to be their benefactors, because the more we spread and propagate the *Kalimah*, the more our own *Kalimah* will get completed and enlightened. Likewise, the more we prepare others for offering *salāt*, the more our own *salāt* will get improved."

(This is a big formula in *Tableegh* that the preacher should consider his inner development and his own reformation to be the basic and principle aim; he shouldn't consider himself the guide to others- because the guide is none other than Allāh.)

44

Once Hazrat Maulana said:

"It is reported in the Hadees that: '**One who does not show mercy, will not be shown mercy. Have mercy upon those on earth; the One in the skies will have mercy upon you.**' It is sad that people have restricted this mercy only to those fasting from necessity. They take pity on those who are hungry or thirsty, and for those having no garment, but have no feelings of mercy for Muslims that they are deprived of *deen* (i.e., *deen* is not present in them). In other words, the deficiency of material

[1] For an in-depth understanding of Hazrat Maulana's view about this topic, readers are requested to study here part 2nd of the translator's note '*The Foundation Principle of the Ummat*', which is present at the end of this book. [HSM]

[2] Readers are requested to study here the translator's note '*A summary of learning to live religious life*' as well. [HSM]

things is considered a loss, but the deficiency in *deen* is not considered so. Why then should the One in the skies take pity on us when we feel no grief at the ruined religious condition of Muslims?"

Hazrat Maulana continued:

"This feeling of mercy is the foundation of our *Tableegh*; therefore, this work should be carried out necessarily with kindness and the feelings of mercy. If a person goes out for *Tableegh* because the unfortunate religious state of his Muslim brothers pains him, he will definitely perform his duty with kindness and mercy. However, if instead he has some other inclination, he will be a victim of superiority-complex and self-elation[1], and any benefit from his work is beyond hope. Moreover, the person who performs *Tableegh* keeping this Hadees in view, will have sincerity as well as a watch over his own failings. While his eyes may catch sight of the failings of others, their Islamic merits will also be in his sight. Such a person will not favour his self, but will blame it. The formula of this *Tableegh* is that one should not *favour his self*, but should always keep the lesson of *blaming his self* in view[2]."

45

Once Hazrat Maulana said to me (Zafar Ahmad Thanvi):

"Maulana! The matter of Allãh's commands calls for a careful examination and research; and we should always be doing this research. For example, before doing a work, it should be considered that being busy with a work needs two things: first, paying attention to the work going to be done, and secondly, neglecting other works in that time. Now, we should make sure whether there exists any work more important than

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[1] Hazrat Maulana once said: "A preacher should make effort to meet Allãh, and should never find his own highness taking the cover of Allãh." [HSM]

[2] Hazrat Maulana once said: "A principle thing is that one's relation with Allãh should be of His consciousness, with Allãh's creation it should be of mercifulness, and with one's own self it should be of blamefulness." [HSM]

the work we are busy with– and this thing cannot be recognised without a close examination of the matter[1]."

46

Once Hazrat Maulana said:

"Before starting *salãt*, one should sit down and deeply think upon its virtues and returns. *Salãt* performed without this preparation will be shallow and hollow. Therefore, one should deeply think upon *salãt* before performing it."

COMMENTARY: It is for this reason that *shari'at* has joined offering *sunan* [2], *nawãfil* [3], and *iq'ãmat* [4] before offering the *salãt*,- that this *farz* worship may become filled with a due thinking of the related virtues and returns. However, we understand neither these causes and effects of the *sunan*, *nawãfil* and *iq'ãmat*, nor do we enjoy their blessings. That's why our *farãez* [5] remain poor (in quality).

O Allãh! I pray you for perfection in *wuzu*, perfection in *salãt*, and perfection in winning Your pleasure... *Ãmin.*

47

Once Hazrat Maulana said:

"The workers of *Tableegh* should create an openness in their hearts, which will be created by looking at the spread of Allãh's mercy. The work of spiritual training and development should be done after this."

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[1] Hazrat Maulana was very careful in the matter of the grades and ranks of religious devotions. See footnote under saying Nos 72 & 135. [HSM]

[2] Plural of *sunnat*; that is, the way of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM. In this context, a *salãt*, though not *farz*, yet the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM himself used to offer. [HSM]

[3] Plural of *nafl*; the *nafl salãt*, and other *nafl* devotions. [HSM]

[4] Reciting particular words right before the start of collective *salãt*. [HSM]

[5] Plural of *farz*; the *farz salãt*, and other *farz* devotions. [HSM]

48

Once Hazrat Maulana said:

"In the beginning of Islam (when *deen* was weak and *dunya* was strong), the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM himself went from house to house to meet the people empty of the '*want*' of *deen*, and used to visit their assemblies for giving *da'wat* without being called-for; he did not wait for their invitation. To some places, the *sah'āba* RAZIALLĀHU A'NHUM were sent for *tableegh*. The same weakness [in the '*want*' of *deen*] is present today. Therefore, we should visit in person the groups of impious and those who feel no interest in religion and are empty of the '*want*' of *deen*, and exalt the Word of Allāh among them."

Then Hazrat Maulana had to round-off his talk due to the dryness of his mouth, but said to me (Zafar Ahmad Thanvi): "Maulana! You have come here very late. I have spoken at length and cannot continue. Think over what I have just said."

49

Once Hazrat Maulana said:

"To begin with, I teach *zikr* thus: reciting (1) *Tasbeeh-e-Fātima*[1] and (2) *Kalimah-e-Tamjeed* (3rd Kalimah) after each *salāt*, and (3) *durood*[2] and (4) *istighfār* one hundred times every morning and evening; (5) reciting the Holy Qur'ān with the correction of *tajweed*[3]; (6) offering *tahajjud salāt* regularly among *nawāfil*, and (7) visiting people of *zikr*. Without *zikr*, knowledge is but darkness; whereas *zikr* without knowledge is a door to many evils."

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[1] Reciting *subh'ānallāh* and *alh'amdulillah* 33 times each, and *Allāh-u-akbar* 34 times. [HSM]

[2] Sending salutations to the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM. [HSM]

[3] The knowledge of the science of pronunciation; reciting Holy Qur'ān in keeping with the rules of recitation. [HSM]

50

Once Hazrat Maulana said:

"[Inspired] dreams form the 46th part of prophethood[1]. By way of such dreams, some people get such an advancement that even regular spiritual exercises and religious efforts cannot bring that advancement, because they are inspired with correct knowledge in dreams. Then, why progress will not take place? (Through knowledge, *acquaintance with Allāh* gets increased; and when this acquaintance increases, one increases in *nearness to Allāh.*[2]) It is for this reason that we are commanded to pray for increasing in knowledge: **Say: O My Sustainer, cause me to grow in knowledge.**" [Q. 20:114]

Hazrat Maulana further said:

"These days, correct knowledge opens on me in dreams; therefore, make an effort that I may avail more sleep. [Hazrat Maulana then said that he could sleep very little due to dryness, and when he consulted a physician and with his advise got his head massaged with oil, his sleep increased.] The method of this *Tableegh* was opened to me in a dream. The commentary of: **You are indeed the best community that has ever been brought forth for [the good of] mankind: you enjoin the doing of what is right and forbid the doing of what is wrong, and you believe in Allāh...**[Q. 03:110] was inspired to me in a dream as follows: you people (i.e., the *Ummat* of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM), like the Prophets, have been made to appear for mankind. Using the word '**brought forth**' here indicates that the work will not be done by restricting to one place but, instead, going from door to door will be needed. Your work is to affirm what is good and to negate what is forbidden[3]. After this,

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[1] This subject is contained in a Hadees. [HSM]

[2] This is a closer translation of the Arabic words '*ma'rifat*' (comprising the concepts of acquaintance, cognisance, association, knowing well, etc.) and '*qurbat*'. [HSM]

[3] See here translator's note, '*The Status & Responsibility of the Ummat*', present at the end of this book. [HSM]

through '**believe in Allãh**', it has been made known that by means of inviting to Good, your own *imãn* will get increase. (As far as *imãn* itself is concerned, its report is contained in the verse being discussed.) Thus, do not intend guidance of others, but intend for your own benefit."

"Moreover, the word '**mankind**' in the verse '**brought forth for [the good of] mankind**' is used for the *non-Arab* people, and not for the people of *Arab*, because for them the directives: **On you does not lie their guardianship.**[Q. 39:41] and **...You are not a warden over them.**[Q. 88:22] indicate that their guidance has been decided, and the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM needn't bothering himself much about their guidance. Note that the addressees of '**You are indeed the best community**' are the people of *Arab*, whereas '**for mankind**' speaks of the people other than the *Arab*; and the verse: **...Now if the followers of earlier revelation had attained to [this kind of] faith, it would have been for their own good.**[Q. 03:110] (which is the concluding part of the verse quoted above) contains the report of this fact."

"See that the phrase here is: '**for their own good**', and not '**for your own good**' [that is, the good of both the preacher and the addressee], which hints that the preacher– whether the addressee accepts or rejects– reaps the benefit of the strengthening of his own *imãn* by means of *Tableegh* itself; and this benefit, on no account, rests in the other's embracing *imãn* due to the effect of *Tableegh*: it would be to his benefit who accepts the call.[1]"

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[1] References from the Holy Qur'ãn: '*...Whoever, therefore, chooses to follow the right path, follows it but for his own good; and if any wills to go astray, say [O Muhammad unto him]: "I am only a warner!"* [Q. 27:92]' and '*There shall be no coercion in the matters of faith...*' [Q. 02:256]

While making people understand the status of those callers to the Good who make effort in the path of Allãh and leave their homes for this purpose, once Maulana Muhammad Jameel sahib of *Raiwind* gave the following very commonly understandable example: '*Ãzãn* is a complete *da'wat* (call). *Muazzin* is a caller. He gives *da'wat* without any labour and by standing on a place. For this he will be given huge rewards in the life to come. *Muazzins* will be high-necked people on the Day of Judgement, which will be the

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51

Once Hazrat Maulana said:

"The status of *zakãt* is lower than that of *gift*. This was why *sadaq'a*[1] was *harãm*[2] on the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, whereas receiving *gifts* was not *harãm* on him. Although *zakãt* is *farz* and *gift* is *mustah'ab*[3], yet at times the reward of a *mustah'ab* becomes greater than that of *farz*. For example, to be the first in greeting (i.e., saying *Assalãm-o-alaikum*) is *sunnat*, but to reply is *wãjib*[4]; yet this precedence in greeting is better than the reply (has more reward). In the like manner, although *zakãt* is *farz*, yet its fruit is the purification of wealth; whereas though *gift* is *mustah'ab*, yet its fruit is pleasing the heart of a Muslim. Therefore when fruit (reward) is taken into account in this case, *gift* becomes higher in status–because the status of pleasing the heart of a Muslim is higher than that of the purification of wealth. *Zakãt*, of course, also pleases the heart of a needy Muslim, yet this effect is secondary and not the primary one; whereas with the *gift*, the central objective is pleasing the heart of a Muslim."

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symbol of their distinction and honour. Think in this scenario the status of a person who leaves his home and goes in the path of Allãh, bears troubles on his self, bears the farness of his wife and children, and goes from town to town and from country to country where he is a complete stranger and is not a called-for, and exalts the Word of Allãh! Think that how much Allãh will love such a person? Think by yourselves of the rewards and returns of a person who selflessly calls people to the entire body of teachings of *deen*. Since this person is doing that work which Allãh's Prophets have been doing, he will surely be given with that scale with which Allãh will give to His Prophets...' He said: "*Deen* has not spread by the shoutings of Wah Wah; *deen* has but spread by the heart-rending sighs of Ah Ah." [HSM]

[1] Offerings given for the sake of Allãh. [HSM]

[2] Things and doings forbidden by Allãh. [HSM]

[3] Religious activities, though not obligatory, yet their doing is desirable and preferable. [HSM]

[4] Religious activities, though not *farz*, yet their doing is almost compulsory and obligatory. [HSM]

Hazrat Maulana continued:

"A close examination in the matter of correct placement of *zakāt* is as necessary to one paying *zakāt* as the search for clean water is to one performing *salāt*. Correct placement of *zakāt* is one which does not spring a greed for wealth. By the obligation of *zakāt*, *shari'at* does not intend to develop a thirst for wealth in the poor Muslims– that they be always looking at the rich with greedy eyes, expecting *zakāt* and other charities. Therefore, to the extent that a person remains patient, placing his trust in Allāh, so does it become due on the rich to take care for his needs. Allāh says in this respect: **[And give] unto [such of] the needy who, being wholly wrapped up in Allāh's cause, are unable to go about the earth [in search of livelihood]. He who is unaware [of their condition] might think that they are wealthy, because they abstain [from asking]; you can know from their faces, for they do not ask of men importunately...** [Q. 02:273] [This verse tells us that] those who really deserve *zakāt* are the people who have devoted themselves to working in the cause of Allāh, and are patient. They are the people who do not ask anything from anyone, nor do they carry any such desire in their hearts. However, these days the wealthy often give their *zakāt* to professional beggars and fund-raisers and take it as having paid their *zakāt*, whereas this practice spoils the previously paid *zakāt* too. This is why people do not find blessings in their wealth even after paying *zakāt*, despite the sure promises of blessings. The people who do not see blessings in their wealth after paying *zakāt* must understand it that the *zakāt* has not been paid in the proper heads, and they have not searched for the proper avenue of its placement (i.e., finding those in real need, etc).[1]"

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[1] In the Holy Qur'ān, mostly the directions to establish *salāt* and to pay *zakāt* are given together. The philosophy which runs behind is probably that as one must see before standing for *salāt* that whether the place of *salāt* is clean or not, seeing the place where one is paying *zakāt* is, in the same way, required before paying *zakāt*. [HSM]

52

Once Hazrat Maulana said:

"Muslims should serve the *ulama*[1] with four intentions:

1. Because they are Muslims. When a Muslim visits another Muslim just for his being a Muslim, that is

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[1] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLÃH A'LAIHE reports: In India, there have grown a number of small circles and blocks of *deen* and knowledge since long. People of every group and every circle are considering *deen* and knowledge as limited to and present in only the group and circle of their own, and thinking the presence of these beyond their circle is very much difficult for them. Acknowledging the knowledge, superiority, merits and *taqwa* of the people of any other circle is not easy, and that openness and happiness is not seen anywhere which should have been present in the meeting of the people of a same field, specially the people of *deen*. This behaviour has grown to such proportions that entertaining love and respect even for those two people of a same religious school of thought who have difference of opinion on political matters has become impossible for many people. Keeping two such people in a heart is considered as a combination of the two opposites. What has come out of this attitude is that the circle of benefiting oneself from others and causing benefit to others is constantly shrinking. The gulfs of indifference and remoteness are growing wider and wider. Walls are erecting between the people of knowledge and truth.

Allāh had given Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE the wealth of the *openness* of heart on such an unlimited scale that there was a room for the people of every religious group and affiliation, and where the people of all circles could be accommodated at the same time. It is for this reason that people from each and every walk of life, whether they are from the trading community or of religious background and affiliation, or they are the professors and students of colleges and universities, etc., are all happily working together in this movement.

It was very unfortunate that due to political movements and local disagreements, common people had started feeling sick of the *ulama* community and the carriers of *deen* without any discrimination. But thanks to Hazrat Maulana's strategy and with his way of working, at least the people of his connection started bearing and tolerating the political disagreements of the *ulama* in the name of *deen*. With this movement there appeared an excuse for respecting the *ulama* of different religious schools of thought, and irrespective of their political biasing. In his last illness Hazrat Maulana's attention was more towards this aspect, and a lot of success was met with in this regard. [HSM]

to say, solely for the sake of Allãh, then 70,000 angels lay their wings and feathers under his feet. When such virtue rests in visiting an ordinary Muslim, it must appear in visiting the *ulama* as well.

2. Since their hearts and bodies are carrying the *prophetic knowledge*, they are worthy of higher honour and respect.
3. Because they take care of our religious concerns.
4. To inquire about their needs: for if other Muslims will investigate what their worldly needs are, and the wealthy people supply their such needs, the *ulama* will then be relieved of attending to these concerns and will use that time in fulfilling the needs of *ilm* and *deen* instead. The wealthy will thus take the rewards of these deeds. The common Muslims, however, should fulfil the duty of serving the *ulama* under the direction and guidance of trustworthy *ulama*, as, by themselves, they may not rightly know that who is more appropriate to be served (i.e., finding out those in real need). (In case they are able enough to do this by themselves, they may do so.)"

53

Hazrat Maulana said:

"Muslims are very much negligent of *du'aa*; but even those who do utter *du'aa*, are just following the letters, not the spirit (i.e., do not know the reality of *du'aa*). We should present the true nature of *du'aa* before the Muslims."

"The reality of *du'aa* is to put up our needs to the Authority Most High. The High the Authority is, the more concentration should reside in the heart while uttering *du'aa*. Together with the words of extreme humbleness, there should be full hope and confidence that the *du'aa* will surely be accepted, because the One

being asked is oft-giving and kind, and is full of mercy towards His bondsmen, and the control of the treasures of earth and heavens is in His all-power Hands only."

54

Once Hazrat Maulana said:

"Letters of the trading community of *Delhi* should be sent with the *jamā'ats* that are going to *Saharanpur* and *Deoband*, etc, for *tableegh*, in which, in words of great humbleness, this request should be made to the *ulama* that: 'These *jamā'ats* are arriving to do *tableegh* among the public. Your time is very valuable, but if you can devote some of your time in taking these *jamā'ats* under your direction and supervision without sacrificing the needs of your duties or those of the students', you may please do it[1]– and, under your supervision, take your

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[1] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLĀH A'LAIHE reports: Hazrat Maulana maintained that until the *ulama* and reformers do not take their attention to this work, there can be no satisfaction about this work. It was the desire of his innermost that the capable people should pay their attention to this work and should offer their services and God-gifted talents in spreading this work. This will water the roots of the tree of Islam, and will, in turn, cause the greening of all its branches and leaves. In this connection, Hazrat Maulana did not want that *ulama* should help this work merely through speeches; his desire and his demand from the *ulama* of his time was that they should do, as their elders have been doing, the work of spreading *deen* by practically *going* from place to place and from door to door. In a letter to *Sheikh-ul-Hadees* Maulana Muhammad Zakariyya RAHMATULLĀH A'LAIHE, he wrote: "It is my considered opinion, which I am holding since long, that until the people of religious connection do not come out and knock the doors of common people, and like the common people they do not do *Gasht* from village to village and from city to city in this respect, this work cannot reach to the stage of perfection. This is so because the effect which their action and movement can put on the common people, their fiery and roaring speeches cannot last that effect. Working in this way is prominent in the life of our elders, and the possessors of knowledge know it well... Until there is not a practical example before the people, mere speeches made in the *masjids* and in big religious conferences cannot fully serve the purpose. If there is no practical scheme and direction after a

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students in this work. Students should not take part in this work by themselves, without the supervision of their teachers.'"

"Moreover, the people in these *jamā'ats* should be advised that if the *ulama* are not attentive enough towards them, no criticism should enter their hearts about these people. In such situations, it would rather be understood that they are more busy than us in doing an important work, and remain serving the religious knowledge with great personal sacrifice even in nights while others sleep in comfort. Moreover, we should blame ourselves for this lack of attention because we did not visit them enough. We should regard this to be the reason for why they are attending more to those people, with lesser attention towards us, who have been around them for years."

Hazrat Maulana further said:

"Entertaining baseless distrust– even about a common Muslim– is a source of disaster. Criticising the *ulama*, therefore, becomes a far greater danger."

"Respecting every Muslim and honouring the *ulama* are the foundation elements in our method of *Tableegh*. Every Muslim should be respected for his being a Muslim, whereas the *ul..na* should be paid added regard on account of the knowledge of *deen*."

Hazrat Maulana said:

"By now, our preachers have not been able to grasp the faculties of *ilm* and *zikr*; I have great worry over this. The only way of removing this deficiency is that these people should be

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speech, people will go in the habit of disrespect and will become shamefully motionless..."

While discussing the status of the work of *da'wāt*, Hazrat Maulana once said: "...There is a definite grading and ranking among the practices. If while teaching the Hadees an *a'alim* disesteems the *obligation* of *da'wat* and considers it of lower status than the [teaching of] Hadees, then this treatment is causing *deen* to fall. But if he gives some time to this *obligation* by cutting some of his time from his engagement, then he has paid attention to the ranks and grades of the religious practices..." [HSM]

sent to the people of *ilm* and the people of *zikr*– so that they may do *Tableegh* under their direction while benefiting themselves from their knowledge and company."

55

One day, I (Zafar Ahmad Thanvi) remained very busy with talking to the arriving guests and could not attend Hazrat Maulana enough. After *Zuhr* when I went to him, he said: 'You should remain longer with me.' I replied: 'Today, there was a big gathering of guests. I kept people busy and discussed *Tableegh* so that they may not crowd upon you and you'd have to talk much.' He said: 'Even in that case it would have been better for you to remain with me. I would have been telling you what was there in my heart and you could have conveyed that to others. In this way, the thorn in my heart would have been removed. Remain with me, keep on listening to what I say, and convey my words to others, so as to relieve me of delivering talks. Some people have told me that they'd not allow me to speak [due to my illness], but until the thorn lodged in my heart is removed, how can I be silent? I will never keep silent even if I have to die.'

56

Once Hazrat Maulana said:

"Hazrat Maulana Ashraf Ali Thanvi RAHMATULLĀH A'LAIHE has done a great work [for *deen*]. This is the desire of my heart that for his teachings the method of *Tableegh* should be mine. In this way, his teachings will gain currency."

Hazrat Maulana further said:

"In the lectures, the whys and the wherefores of the commands of *shari'at* should not be discussed. People should be taught to keep just the following three things in their minds:

1. In every deed, intention should be to please Allãh.
2. To have the belief of the *ãkhirat*: every deed should be centred on winning the divine pleasure, together with a belief in the *ãkhirat*. It will be rewarding in

the *ākhirat*. In the *ākhirat*, you will either reap the returns of your [good] deeds, or [at least,] punishment will be forgiven[1].

3. There should be no aim of gaining anything before death in this world [from the acts of worship], because these things come by themselves and do not stand primary; and, though these things are guaranteed– and it is necessary to believe that these things will be given[2]– yet it should not be the object of performing an action."

Hazrat Maulana then said:

"Explaining the whys and the wherefores of the commands of *shari'at* is not harmful when there is a clear demand for it, but this should not be done everywhere."

57

Once Hazrat Maulana said:

"I have great regard for people attached to Hazrat Thanvi RAHMATULLĀH A'LAIHE as they are the people of our time. You understand my words easily because you have recently heard Hazrat Thanvi."

Afterwards Hazrat Maulana said:

"Because of you people there is a lot of blessing in my work, and my heart has become very happy."

Then he gave a great many *du'aa* and advised: 'You should also pay a tearful gratitude for this blessing of Allāh.'

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[1] In the Holy Qur'ān what is described as 'rewards' and 'punishments' in the life to come are but the *natural consequences*, good or bad, of man's attitudes and doings in this world. The Holy Qur'ān speaks of this at a number of places, especially at Q. 99:7-8. [HSM]

[2] In respect of worldly returns of good deeds, Hazrat Maulana once wrote in a letter: "... The work of *Tableegh* is so significant in itself that the sawing of head (as faced by Prophet Zakariyya A'LAIHISSALĀM) and the flying sedan of Prophet Suleman A'LAIHISSALĀM do not matter in this path." [HSM]

O Allāh! Whatever favours anyone of Your creations or I receive in the morning or evening is but from You alone. You are alone and have no partner; to You are all praises and thanks.

58

Hazrat Maulana said:

"Increased effort should be directed to make the *syeds* participate and step forward in the work of *Tableegh*, because this is the demand of the following Hadees: **I have left two weighty things with you, the Book of Allāh and the virtue of my house.** These people made great efforts in the beginning, and in future more is expected from them[1]."

59

One day, Hazrat Maulana said:

"If a Muslim loves anyone for the sake of Allāh, or another Muslim loves him truly for the sake of Allāh, then this love and good thought is a stock for the hereafter. With the love that Muslims have for me, I hope Allāh may draw a veil over me in the next world, *Insha-Allāh*."

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[1] The family of Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLĀH A'LAIHE was of great respect and honour in the sight of Hazrat Maulana. He always held them in highest regard. These words were uttered about this family. Suffice it to quote here Hazrat Maulana's words which show the status of Maulana Abul-Hasan Ali Nadvi to him; he wrote in a letter to him: "... The benefit which has been caused to *Tableegh* by your attentions, has not been caused by any of those who are attached with this work until now. May Allāh direct your holy attentions more and more towards it."

I (the translator) feel it appropriate to write here two of Hazrat Maulana's sayings, one in respect of irreligious *syeds* and the other in respect of non-practising *ulama*. He said: "Holding *ulama* and *syeds* in regard is necessary, no matter how their state of being is. Following them, however, is not necessary. Take it this way that to respect the copy of the Holy Qur'ān having printing errors is necessary, whereas recitation from this is incorrect." He said: "The example of non-practising *ulama* is like that of a doctor who himself does not leave eating of certain things but prescribes others not to eat those things." [HSM]

Hazrat Maulana further said:

"Believing that we are empty-handed, is success. No one will gain success because of his action. Everyone will gain success only by Allãh's mercy. The Holy Prophet SALLALLÃHU A'LAIHE WASALLAM said: 'No one will enter the paradise through his efforts alone.' They (the *sah'ãba* RAZIALLÃHU A'NHUM) inquired: 'Not even you O Prophet?' He replied: 'Not me either; except that Allãh covers me with His mercy.'"[1]

The compiler (Maulana Zafar Ahmad Thanvi) adds here that having narrated this Hadees, Hazrat Maulana wept a flood of tears and caused others to weep too.

60

Once Hazrat Maulana said to me (Zafar Ahmad Thanvi): "Maulana! *Ulama* are not coming to this work. What should I do? O Allãh! What should I do?" I replied: "All of them will come; you make *du'aa*." He said: "I cannot even beg *du'aa*. You do make *du'aa* by yourself." Then he recited these couplets of *Q'asida-e-Burdah*[2]:

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[1] Hazrat Maulana once said: "Religious practices are also Allãh's creation. They have the status of *means*. Giving any creation the status of the Creator is making partners with the Creator. Actual thing is giving value and attention to the command of Allãh." [HSM]

[2] ***Q'asida-e-Burdah*** (meaning, the poem of the mantle) is a very popular poem praising the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM written by Hazrat Ka'ab Bin Zuhair RAZIALLÃHU A'NHU. His pre-Islamic poetry had been damaging the cause of Islam and was instrumental in spreading falsehood and lies about the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM. Consequently, a proclamation from *Madinah* was issued which made the shedding of Ka'ab's blood lawful. At the conquest of *Makkah*, Ka'ab felt himself unsafe. He tendered his apology to the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, in person, in 8H, and recited his 'Q'asida' Banat Su'ãd, and became a convert to Islam. The Holy Prophet SALLALLÃHU A'LAIHE WASALLAM was so pleased with his recital that he forgave all of Ka'ab's pre-Islamic poetry and bestowed upon him his sacred mantle (shawl) which he used to keep on his shoulder.

Hazrat Ka'ab's Q'asida earned for him not only forgiveness but also appreciation in the form of the sacred mantle. He kept this mantle with him

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I beg of God forgiveness
for my words which carry no deeds.
What's my advice
but attribution of offspring to a barren dame!

I left the habit of him [the Holy Prophet SALLALLĀHU A·LAIHE WASALLAM]
who kept awake in pitch-black nights
praying while standing on his feet.
Till the pain of weariness
reflected itself in their swelling.

After this, Hazrat Maulana's eyes became filled with tears, and he said: "In our circle, *Q'asida-e-Burdah* is included in the syllabus of *ulama*, but not for its literary attributes; it is brought in rather to soften the hearts and for promoting love of the Holy Prophet SALLALLĀHU A·LAIHE WASALLAM."

61

Hazrat Maulana said:

"Islam contains the feature of broadness on a vast scale; and this broadness extends so far that even being born in a Muslim family or in a Muslim country, or to follow the good deeds of one's parents, are sufficient for being called a Muslim. In addition to welcoming people at this large scale, this broadness does not let them go outside the circle of Islam– even to the extent that if a person were to have ninety-nine reasons of disbelief and just one reason of Islam, he should still be called a Muslim. But, this is not Islam *in reality*; it is but

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throughout his life as the most cherished possession but after the poet's death Caliph Ameer Mu'āwiyah RAZIALLĀHU A·NHU, the founder of the Umayyad dynasty, purchased it at a heavy price from his descendants. The succeeding caliphs held the mantle in great esteem as a holy relic and the Abbaside caliphs used to wear it ceremoniously on special occasions. It was, however, lost to history, when Baghdad fell a prey to the onslaught of the Mongols in 656H (1258). [HSM]

terminology[1]. True Islam is this that the *reality* of **LĀ ILĀHA ILLALLĀH** is present in a Muslim. This *reality* is that after accepting this faith, a person firmly decides in his heart to become Allāh's slave, and a concern of winning Allāh's pleasure comes to his heart; and he remains fearing as to whether Allāh is pleased with him or not."

62

Hazrat Maulana said:

"I am greatly worried about two things. Arrangement should be made for these things. First is *zikr*; I am finding shortage of *zikr* in my *jamā'at*. These people must be taught *zikr*. Secondly, the knowledge of the correct placement of *zakāt* should be given to the rich; their *zakāt* is not being paid in the proper places and often goes to waste. I have got a list of 40 people compiled who are devoid of greed and desire for wealth; if *zakāt* were given to them, no greed and thirst for wealth will grow in them. They are those who depend solely upon Allāh and are engaged in the work of *Tableegh*. It is very necessary to help them. The wealthy should inquire about the needs of such people: to whom and how much should be given.

[1] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLĀH A'LAIHE reports: To Hazrat Maulana, *Kalimah Tayyibah* of Islam was the only end of Allāh's rope which is in the hand of every Muslim. Only with this rope can one pull every Muslim to entire *deen*, and he cannot go right or left. The time to which a Muslim continues admitting this *Kalimah*, there is still the opportunity of taking him to *deen*. This opportunity should be availed of before, Allāh forbid, it slips from the hands. Since this *Kalimah* is the base of our relation and is the one and the only means through which we can talk to each and every Muslim, therefore, meeting on the basis of *Kalimah* and making effort in this regard become the only way of producing the '*want*' and feelingfulness of *deen* in the very big and scattered population of the Muslims. So, if a Muslim has forgotten the wording of *Kalimah*, we should make him learn its words; and if the wording of *Kalimah* is incorrect, we should correct its words; we should make people know the translation and meaning of *Kalimah*, and should tell them what this *Kalimah* is demanding from us, i.e., what is the demand of admitting the oneness of Allāh and the loyalty of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM. [HSM]

The *zakāt* paid to habitual beggars and fund-raisers is, in most cases, not used in the proper places."

63

Hazrat Maulana said:

"*Knowledge* must produce *deed*, and *deed* must produce *zikr*; only then *knowledge* is *knowledge*, and *deed* is *deed*. If no *deed* comes from *knowledge*, then this is a complete darkness (evil); and if the *deed* did not produce the remembrance of Allāh in the heart, it is but a formality. Moreover, '*zikr* without *knowledge*' is also a risk."

64

Hazrat Maulana said:

"With the help of the stories of *sah'āba* RAZIALLĀHU A'NHUM, people should be given to understand the virtues of giving gifts, *sadaq'a* and loan. The *sah'āba* RAZIALLĀHU A'NHUM used to work and give *sadaq'a*. Being well aware of the virtues that come from *sadaq'a*, not only did their rich donate, but their poor also used to work and offer some measures of *sadaq'a*. When such is the status of *sadaq'a*, then gift becomes far better than this. Similarly, there are many virtues of giving loan. For example, when the period of repaying a loan expires and relaxation is given to the needy debtor, and no demands are made, then the reward of *sadaq'a* is given for each day of relaxation."

65

Hazrat Maulana said: "I am afraid of *istidrāj*[1] for myself." I (Zafar Ahmad Thanvi) replied that this fear is itself the quality of *imān*. (Imām Hasan Basri RAHMATULLĀH A'LAIHE has said that only a believer feels the fear of hypocrisy about himself.) Domination of this fear is good in one's youth, while in old age the domination of *husn-e-zann* (i.e., good

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[1] Appearing miraculous deeds at somebody's hands. [HSM]

hopes) in Allāh and keeping a rosy view in His mercy are better. Hazrat Maulana replied: "Yes! This is correct."

FIVE

[This chapter of WORDS was first published in the *Ziqa'ad* & *Zul-Hijjah* 1365H (October & November 1946) issues of *al-Furq'an.*
Exactly one year before his death, in *Rajab* 1362H (July 1943), Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE went on a *Tableeghi* visit to *Lucknow* and *Kanpur*. I (Maulana Muhammad Manzoor No'mãni) accompanied him. The sayings, which are being presented in this chapter, are of this visit.]

66

Hazrat Maulana said:

"Those taking part in our *Tableeghi* work should– with a firm belief in the reports of rewards, blessings and returns which are promised in the Qur'ãn and Hadees in the context of *da'wat* and *tableegh* of *deen*– do this work in the hope and eagerness of gaining just these things[1]. Together, they must

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[1] In one of his letters Hazrat Maulana wrote: "All religious works remain up and going-on by the time a person keeps the picture of the Day of Judgement before his eyes. You should think upon those big works which you have done in this world, and which are of benefit in the hereafter, and consider them as your stock in the next life (if they have been accepted by Allãh)... Think that how many people were not offering *salãt* before your effort and now are steadfast in *salãt*, and find its reward in the *shari'at*, and believe that this reward will surely be given to you... Thinking the report of the Day of Judgement to be true and thinking that this Day is (speedily) coming on you, you should attest by heart the person of the Holy Prophet

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bear in mind that all those whom Allāh inclines to *deen* through their humble efforts, and likewise because of this chain of effort all those who will come on *deen* right till the Last Day, and whatever good deeds all these people will do, and the amount of reward of these good deeds which will be given to these people: an amount equal to the sum of all these amounts will also be given to them as promised by Allāh– provided their inclinations are sincere and their work proven worthy of Allāh's acceptance."

67

Hazrat Maulana said:

"While inviting people to this work of *Tableegh*, give a detailed account of the benefits of doing this work and describe at length its rewards in the hereafter. (Throw light on this subject in such a way that some gifts of paradise may come before their eyes for a short while. This is the Qur'ānic style of expression.) In this way, it is hoped that *Insha-Allāh* they will be able to ignore the chances of worldly loss which they expect while doing this work[1]."

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SALLALLĀHU A'LAIHE WASALLAM and believe that only that stock is benefiting in the hereafter about which the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM has said so..." [HSM]

[1] In this context Maulana Muhammad Yousuf RAHMATULLĀH A'LAIHE once said: "The commands of *deen* upon which Muslims are not acting today– no matter from which section of *deen* they belong to– affect their wealth, or their soul and body, or their desires. This is why acting upon these commands is becoming difficult for Muslims who, despite being believers, are living against these commands. *Six Numbers* of our *Tableeghi* struggle are a solution to this difficulty... If people act according to and get themselves involved in these *Six Numbers* in the way which we understand and tell them, *Insha-Allāh* they will start acting upon Allāh's commands despite facing bodily hardships, bearing worldly losses, and opposing the desires of the self." [HSM]

68

Hazrat Maulana said:

"In the time of *Tableeghi Gasht*, and specially during a talk, the stress laid upon the *jamã'at* that they should fully concentrate in *zikr* and *fikr* has the special object that, when efforts are made on people so as to make them understand and accept a certain reality, there should be many hearts which accept that reality with faith and submission. The effect of this also influences others' hearts. Allãh has given the human heart big powers, but people are usually in the dark about them."

69

Hazrat Maulana said:

"The *zikr* of Allãh is like a strong castle which protects people from the evil effects of satans. Therefore, the more you move for *Tableegh* in the evil and corrupt environments, the more concentration on Allãh's *zikr* is needed to save yourselves from the evil influences of the satans of jinns and human beings[1]."

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[1] There are two types of satans: from among jinns and from among men. [Q. 114:5-6] The power of evil may be Satan, or evil men or the evil inclinations within one's own will; for there are '*evil ones among men and jinns, inspiring each other with flowery discourses by way of deception...*' [Q. 06:112] In accordance with classical Arabic usage, the term 'evil ones among men' often denotes people 'who, through their persistence in evildoing have become like satans', or those 'who have become remote from all that is good and true';– and in the Holy Qur'ãn this term is often used to describe the 'satanic' (i.e., exceedingly evil) tendencies in man's own soul, and especially all impulses which run counter to truth and morality. According to several well-authenticated Traditions, the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM was asked: "Are there satans from among men?"– and he replied: "Yes, and they are more evil than the satans from among the jinns." Thus, the meaning of the above verse is that every Prophet has had to contend against the spiritual– and often physical– enmity of the evil ones who, for whatever reason, refuse to listen to the voice of truth and try to lead others astray. What happened in the history of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM happens in the history of all righteous men who are doing the work of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM. The spirit of evil is ever

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70

While meeting a *jamā'at* of the students of a *madrasah*, Hazrat Maulana started his talk with the question... "Tell me, who are you?" Then himself replied as:

"You are the guests[1] of Allāh and the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM! If a guest causes displeasure to his host, more pain is felt than is caused by the others. So, if you, being the seekers of knowledge, go on the wrong track and do not do those works which are pleasing to Allāh and the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, then remember that you are the guests who are causing displeasure to Allāh and the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM."

71

To the same students, Hazrat Maulana said:

"Look! Satan is an artful and cunning deceiver, and hunts only those things which are valuable. (It is only at the tree loaded with fruit that the people throw stones.) When you left your homes to seek religious knowledge, Satan became hopeless of your remaining ignorant. Thus, leaving the effort of keeping you ignorant, he has now decided to let you carry on studying but is trying to involve you in his ends."

"This movement of mine is a weighty mechanism against this effort of Satan. It aims at taking the bondsmen away from Satan's path and bringing them to the path of Allāh, and

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active and uses men to practice deception by means of highly embellished words. Allāh permits these things in His Plan. Therefore, so long as we put ourselves in Allāh's protection, and trust in Allāh, evil cannot really touch us in our essential and inner life. And while praying to Allāh for saving us from the bad and evil effects of satans, we should keep in our minds that we are demanding protection from both these satans. [HSM]

[1] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLĀH A'LAIHE writes that Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE used to remember those religious students who leave their homes and stay in *madrasah* for learning the knowledge of *deen* as '*guests of the prophethood*'. [HSM]

involving them in Allāh's work. Tell me, what is your intention?"

72

In this line of discussion, Hazrat Maulana further said:

"The people whose service is due upon you and whose obedience is essential upon you, come out in this work after making arrangements for the service and comfort of these people and after convincing them. Your behaviour with these people must be so good that when they see the increase of your taste in knowledge and reform, not only they feel satisfied over your progress but also start liking this business of yours and taking part in it[1]."

73

Hazrat Maulana said:

"Our objective and desire from religious activities should essentially be to gain divine pleasure and eternal rewards. The blessings and gifts that have been promised in the worldly life, for example, peace and respectable life, or granting the

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[1] This saying shows Hazrat Maulana's extreme care in fulfilling the rights of human beings. If we go deep in these words, this saying also carries the direction of fulfilling the rights of parents, wives and children, i.e., those whose rights are due on a person going out in the path of Allāh. For more detail in this respect see footnote under saying No 135.

In connection with the rights of Allāh's creation, Hazrat Maulana said on an occasion: "There are rights of wives and children, rights of parents, rights of neighbours, rights of all the Muslims, rights of the human beings, rights of birds and beasts, and rights of all the living and lifeless creations of Allāh. Fulfilling the rights of all these according to their status is very much necessary... Fulfilling *human rights* and fulfilling the rights of Allāh, are both commanded by Allāh. Allāh will forgive deficiency in the fulfilment of His rights, but will not forgive deficiency in the fulfilment of the rights of His creation. Therefore, be careful in the matter of human rights..." [HSM]

inheritance of power and position in the world[1]– are not the *objects*, but is that which have been *promised* by Allāh. That is, we must do whatever we have to do only to gain Allāh's pleasure and reward in the hereafter. However, we must have full faith in the *promise* too, and we should also make *du'aa* for it, although it should not be the *object* of our worship and obedience."

"We can clearly and easily understand the difference between '*object*' and '*promise*' if we take the example of marriage. Bringing home and availing of the company of wife

[1] The Qur'ānic reference to Allāh's promise: '*Allāh has promised those of you who have attained to Faith and do righteous deeds that, of a certainty, He will cause them to accede to power on earth, even as He caused* [*some of*] *those who lived before them to accede to it; and that, of a certainty, He will firmly establish for them the Religion which He has been pleased to bestow on them; and that, of a certainty, He will cause their erstwhile state of fear to be replaced by a sense of security–* [*seeing that*] *they worship Me* [*alone*], ...' [Q. 24:55] This Qur'ānic reference to Allāh's promise contains an oblique allusion to the God-willed natural law which invariably makes the rise and fall of nations dependent on their moral qualities. Three things are promised here, to those who have Faith and obey Allāh's Law: (1) that they will inherit power and authority in the earth, not for any selfish purpose of theirs nor by way of favouritism, but in order that they may maintain Allāh's Law; (2) that the Religion of Right, which Allāh has chosen for them, will be openly established, and will suppress all wrong and oppression; (3) that the righteous will live in peace and security.

Speaking with reference to the above verse, once Maulana Muhammad Ahmad Ansāri sahib said: "...Today, everyone is crying out that 'this has happened; that has happened', but no one is prepared to think over why this is so; everyone is complaining that 'peace is not present, comfort is not present, safety is not present', but no one is prepared to ask Him the solution. Allāh says that when people will change their selves, I shall change their situations– but there are people who have *decided* that 'we will not change ourselves first; Allāh should change His way (*sunnat-Allāh*)'. The history of all nations bears witness to this statement that peace, comfort and safety come *after* peoples' coming on Allāh's Will, and *after* their changing the state of their being. Situations are Allāh's creation; their change is in the all-power Hand of Allāh– and this is Allāh's law that change in the situations will come only when people will change their state of being..." [HSM]

is the *object* of marriage, but dowry also comes along, which, in other words, is *promised*; yet nobody is so foolish as to get married merely to get dowry. Suppose someone gets married for this purpose and his wife finds out that she was married solely for her dowry, just imagine how little regard there will be in her heart for her husband."

74

Hazrat Maulana said:

"It is the tongue which gives man the mastery over the other creation. This mastery should only have existed in good, but it appears in evil as well. Since a man can rise even higher than the angels in goodness by using his tongue properly and in the cause of Allāh and *deen*, with the ill and improper use of his tongue he becomes worse than animals like even pigs and dogs."

It is only the chatter of the tongue that throws people headlong into the Fire.

75

A few days ago *Hakim-ul-Ummat* Hazrat Maulana Ashraf Ali Thanvi[1] RAHMATULLĀH A'LAIHE passed away. A respectable person

[1] Maulana Ashraf Ali Thanvi RAHMATULLĀH A'LAIHE died on Tuesday, the 16th of *Rajab* 1362H (20th July, 1943).

Hazrat Thanvi, in common with many other religious elders, remained in doubt at first that how the unlearned and undeveloped people of *Mewāt* can do this very sensitive work of *tableegh* whereas the *ulama*, who use to spend years in the *madrasah*, cannot fully do this work, and thousands of new problems are rising due to their work instead. But with the regular news of the way of working of these people and seeing the blessings of their work in person, he became satisfied. This was why that when on some occasion Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE wanted to explain the anatomy and nature of this work, Maulana Thanvi said: "There's no need to bring forward the reasons. Reasons are brought forward where there's a need of some proof. No reason is needed any more. May Allāh bless you: you have turned hopelessness into expectation."

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of his connection paid us a visit. The writer of these words (the compiler) introduced him. Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE said on this occasion:

"It is desirable to condole publicly with the people who belong to such a circle of love and connection as vast as Hazrat Thanvi's; I want with all my heart to convey my sympathies to all those who belong to his circle. In addition, our talks in these days should carry this subject that: in order to increase association with Hazrat Thanvi RAHMATULLĀH A'LAIHE, to derive benefits from his blessings, and at the same time taking part in the efforts of heightening his eternal grades, and for increasing the joy of his soul– the chief and strongest way is to be punctual in acting upon his righteous teachings and instructions and making effort to spread them as far as possible. The more a person acts upon Hazrat Thanvi's directions, the more Hazrat's esteemed grades and his stock of good deeds will increase, in view of the Hadees: **Whosoever invites to good will have the same rewards as those who practise it.** This is the best way of conveying the reward of virtues to others."

76

Hazrat Maulana said:

"If a person considers himself to be unfit (or poor-spirited) for *Tableegh*, it is not good that he should sit down. Such people should rather make an even greater effort to take part in this work and to bring others to this work. It very often happens that a big good work reaches in capable hands through

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It seems quite adequate to explain here the cause of Hazrat Thanvi's dissatisfaction over the work of those who are unlearned in *deen*. In answer to the very commonly asked question that how the undeveloped and unreformed people can do the work of reformation, Maulana Muhammad Jameel sahib of *Raiwind* gave the following example from daily life. He said: "If both these people give each other the *da'wat* of *ākhirat* and *imān*, the self of both these people will get the effect of this *da'wat*, and the heat for practice will spring in them. Its example is like that of two hands, that when hands become cold due to cold weather, then rubbing one hand with the other produces warmth and heat in both hands." [HSM]

some incapable people, and then grows and springs. These incapable people, by reason of becoming the means of reaching that work to the capable hands, get the full rewards of that work, in accordance with the Hadees: **Whoever invites to good will receive its reward, and the reward of those who act upon it;** and **The one who introduces a good practice in Islam, will have one's reward and the reward of those who practise it.**"

"Therefore, he who is unfit (or poor-spirited), should increase his effort in this work even more[1]. Since I consider myself to be unfit as well, I am therefore absorbed in this work in the hope that Allãh may cause this work to reach some competent person by this effort of mine– and that lofty reward of this work which Allãh keeps with Him, may be given to me as well."

77

Hazrat Maulana said:

"A particular stage and a certain way of practising the last part (**in his heart**) of the famous Hadees of Hazrat Abu-Saeed Khudri RAZIALLÃHU A'NHU: **Whosoever sees a wrong being done, should try to alter it by hand; if not, he should try to alter it by tongue; and if he's unable to do even that, he should at least consider it a wrong in his heart...** is that: the men with spiritually developed hearts should use the powers of their hearts in order to censure and stop the vices. This means that they should make the best use of their courage and attention in this regard."

[1] It is on this account that elders say that the person who is new in Islam or the Muslim who is new in offering *salãt* should both start offering *salãt* without any delay. Yes, such a person should go on learning *salãt*. By the time the *salãt* is not learnt in full, he should stand in the rows of people offering *salãt*, and should go on reciting *subh'ãnallãh* while standing, while in *ruku*, while in *sajdah*, etc. Like the *salãt* of those who know the recitations of *salãt*, the *salãt* of this person will be rated as correct. [HSM]

Hazrat Maulana further said:

"Imãm Abdul Wahhãb Sha'rãni RAHMATULLÃH A'LAIHE wrote out a procedure for achieving the grade of *qutub*[1], which, in summary, is that: 'One should think upon the good actions that are no longer in practice and are dead anywhere on Allãh's earth, and should then feel a deep pain in the heart over the absence of these good actions. Then, with fullest humbleness, pray to Allãh for the revival and practice of all those good deeds, together with using the power of one's heart in this regard. Similarly, thinking upon the forbidden actions wherever these are current, and feeling a burning pain in the heart over their extent, one should, with extreme humbleness, not only pray to Allãh for their removal but also gather one's courage and attention together for laying the axe to the roots of all that evil.' Imãm Abdul Wahhãb Sha'rãni has written that the person who keeps doing this, would be the *qutub* of his time, *Insha-Allãh*."

78

Hazrat Maulana said:

"The real and highest *zikr* of every occasion is practising those commands of Allãh that are due for that occasion. **Let not your worldly goods or your children make you oblivious of the remembrance of Allãh...**[Q. 63:09] It is on this account that whoever observes divine bounds and commands, even in his dealing with his children and in the affairs of his business, is a doer of Allãh's *zikr*, despite being occupied with those engagements[2]."

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[1] A spiritual guide with the pivot position. [HSM]

[2] In explaining the nature of *zikr*, Hazrat Maulana said once: "There are two types of *zikr*: *rejected zikr* and *accepted zikr*. Hoping to get rewards from doing a work about which the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM has not voiced any reward is the *rejected zikr*, whereas trying to make every department of life like that of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM is the *accepted zikr*." In this context he once said: "Eternal reward is due only on [observing] commands. Going to your wife is also [observing] a command. The One Who gives on *salãt*, will also give here as well." He said: "This is also a *zikr*." [HSM]

79

Hazrat Maulana said:

"Paradise is only for those who are humble. If there exists a grain of pride in a person, he will be blown in hell first, and will be sent to paradise only when only humbleness will left. Any person with pride in him will not go to the paradise in any case[1]."

80

Hazrat Maulana said:

"Our elders prohibit the people who do not have connection with the people of *zikr* from studying their books. However, if a person who is getting the direction of some truth-knowing person reads these books, there is no harm in his doing so[2]."

81

In that journey to *Lucknow*, Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE also invited a famous *a'ālim* to go to *Lucknow* with this *jamā'at*. He joined us. On an occasion, Hazrat Maulana said to him:

"Hazrat! I have not put you to the trouble of coming here for delivering speeches, because lectures and speeches stand secondary in this work[3] of ours. I burden the worthy people

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[1] About the disease of pride, Maulana Muhammad Jameel sahib once said: "...When it rains, a person cannot stop it; when it does not rain, he cannot bring it; he cannot stop the sun from rising, and cannot stop it from setting– even then he claims: 'we will do this, we will do that'. His start is semen; his end is a dead body; in his middle he is carrying shit and filth; to him who has come out from two organs of filth, who has given the right of pride??... Allāh dislikes pomp and pride very much." [HSM]

[2] In deep words of Hazrat Maulana: "Practice without company, and company without practice– both are not free from risk." [HSM]

[3] In this connection, Hazrat Maulana once said: "Considering the excess of unnecessary and out-of-place speeches as sufficient where practical working is needed, is among the oldest and deepest diseases of the *Ummat* of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM..." In a talk, Maulana Muhammad Jameel sahib said in this context: "... One way of giving

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like you with the pains of journey because, while remaining at your places and being occupied with your engagements, you do not find enough time to think over and to understand this work of mine. On the contrary, when you people are taken away from your environments and engagements by way of these journeys, you can listen to me with a peace of mind, see with your eyes the work of *Jamā'at*, and can study and evaluate this work."

82

Hazrat Maulana said:

"Prepare people to leave their homes for the sake of learning, teaching and spreading *deen* at their own expense. In case they are short of such resources, or if they are not ready to offer such sacrifices, try some arrangements from their locality as far as possible. If this too is not possible, arrange these

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religious *da'wat* is the *talk*, and the other way is the *doing*. If the manners and dealings are made in the way of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, then, like the *da'wat* of the *tongue*, every action and movement of a person will become a silent caller. Today our tongues tell that we are Muslim whereas in the past it appeared from actions that one is a Muslim..."

Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE once said in the following words that the work of *tongue* should be littlest in the work of *Tableegh*: "...The proper order [of work] in our movement is that the work of *heart* should be kept in the first place (that is, while praying to Allāh and keeping our keen faith in Him and His help, returning and converting to Him in all deeds, asking every thing from Him in every hour of need and cutting our hopes and expectations off from all avenues of material help); the *bodily* work should be in the second place (that is, going here and there and working hard in spreading the things of Allāh's pleasure); and in the third place should the work of *tongue* be kept..."

In the *Tableeghi* gatherings, addresses and speeches have secondary status. Main objective and principle effort is the completing and forming of new *Jamā'ats* and sending them out; the test of success of every *ijtima* is only that how many *Jamā'ats* have been prepared and how many people have offered their times for going out in *Tableegh*. Hazrat Maulana always took this statistics himself and carefully supervised this thing in person.

[HSM]

resources from some other place. However, care must be taken that they must not develop any desire of being assisted by anyone besides Allāh. This expectation (expecting relief from humans and not from Allāh, whose name is *ishrāf*[1]) is a thing which makes the roots of *imān* hollow."

"Moreover, these people should be given to understand that the difficulties in this path, like hunger, thirst, etc., must be regarded as Allāh's mercy. Such difficulties in this path are the 'foods' of the Prophets, the *Siddiqeen* and those near to Allāh."

83

Hazrat Maulana said:

"Respected friends! Time is still left for work. Two great dangers for *deen* are approaching in the near future. The first one will be a missionary movement of the propagation of disbelief, just like the *Shudhi Tehreek*[2], which will travel among the ignorant masses. The second one will be atheism and apostasy (i.e., feeling no interest in religion and doing irreligious acts), which is coming hand in hand with the western government and political system. These two sources of waywardness will rush like the flood. Therefore, do what you can before these appear."

84

Hazrat Maulana said:

"The method of general religious education and training which we want to spread through this movement of ours, was the *only* method which was current in the days of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM; in those days, *deen* used to be

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[1] In this context Maulana Muhammad Yousuf RAHMATULLĀH A'LAIHE once said: "*Ishrāf* and *asking* have cut the throat of *du'aa*." [HSM]

[2] The name of a tyrannical movement of compelling Muslims to adopt Hinduism which was launched and fostered by prejudiced Hindus in the sub-continent in the early 20th century, when the sub-continent was under British rule. [HSM]

learnt and taught generally in this course of action. From then on, all the other methods which were developed for this purpose, e.g., compiling and writing books, education through books, etc, were the creations of circumstances for fulfilling the felt needs. What a pity it is that people now regard these methods as the actual method, whereas the method of the days of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, which is the actual and the best method of general religious education and training, has been forgotten since long[1]."

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Hazrat Maulana said:

"Whenever I go to *Mewāt*, I always go there with a group of pious and spiritually developed people. Even then, by reason of meeting the general public, the condition of my heart changes so much that until I do not wash my heart with either

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[1] Placing a thing on an improper place is *zulm* (doing injustice). The right place of *knowledge* is the human being, not the paper. If, for some necessity, *knowledge* has been written on paper, then sending it to its proper place is *a'dl* (doing justice). Therefore, in *Tableegh*, the effort is being made to wash away this *zulm* and giving currency to *a'dl*, that is, making effort on this aspect that correct knowledge should reach the people instead of its remaining in the books. (In the same way, the right place of the *Kalimah* LĀ ILĀHA ILLALLĀHU MUHAMMAD-UR-RASULULLĀH is the heart. If *Kalimah* is present in the heart of a Muslim in the true sense of the word, it will be evident from every part of the body, that is, eye will be seeing under the command which this *Kalimah* has for the eye; hands will be doing what this *Kalimah* demands from them; feet will be stepping in accordance with the demand of *Kalimah*; mind will be thinking only those thoughts which this *Kalimah* permits, etc. In short, if the direction of the heart is correct and the intentions of the heart are aright, i.e., if the *Kalimah* is present in the heart, body will be working according to the provisions of Islam. This is the effort of *Tableegh*,– that is, making effort to plant and strengthen *Kalimah* in the hearts of Muslims.)

For an in-depth understanding of Hazrat Maulana Muhammad Ilyas's view about *ilm* and the method of religious education, study carefully No. 182, and the translator's note '*Common Method of Learning Knowledge and Zikr*' [HSM]

i'tikāf [1] or by joining the selected gatherings and particular environment of *Saharanpur* or *Raipur* for some days, [the condition of] my heart does not return to normal."

Occasionally, Hazrat Maulana also used to advise others:

"The people who go here and there for the work of *deen* should, by means of giving their full and undivided attention to *zikr* in privacy and loneliness, regularly wash off the natural effects of *Gasht* and going here and there."

86

Hazrat Maulana said:

"Those working in our *Tableegh* should specially meet three communities with as many objectives:

1. *Ulama and reformers*: To learn *deen*, and to take the good effects of *deen*;
2. *People not our [social or religious] equals*: We should go to these people with the object of perfection and gaining firmness in *deen* by spreading the Word of *deen* in them (i.e., the more we spread the Word of *deen* in others, the more firmness and perfection will come in ourselves);
3. *Different people*: For absorbing the good qualities found in them[2]."

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[1] To encamp oneself in *masjid* for religious devotions; Muslim ladies practice this worship by restricting themselves to a small room in their houses. [HSM]

[2] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLĀH A'LAIHE reports: A big evil of this age, the evil which is the fountain of thousands of defects and troubles, and which has deprived the Muslims of the good of one another and has deprived Islam of the collective good of the Muslims to a large extent, is the disgrace and disrespect of Muslims. Every Muslim has, in principle, decided that his person contains all which is good, and the person of every other Muslim contains all which is not good, and hence he himself is the one who is respectable and is able enough that others should follow and obey him, whereas every other Muslim deserves criticism and

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disrespect. This way of thinking and dealing is the root cause of all unrest and evil in the lives of the Muslims, due to which they are scattered.

It was Allāh's mercy and help that He directed Hazrat Maulana in this respect, and he put the issue of *ikrām-e-Muslim* in a distinguished place in the structure and principles of his movement. The character and structure of this movement is of such a nature, and Muslims of every type and from every walk of life are to be met with in such a high frequency in this work, that if a person does not observe this principle and he is not mentally and morally developed in this regard, then he cannot continue for long in this work, and this movement can become the cause of thousands of evils. And, in the words of Hazrat Maulana, the problems and evils which were to come in centuries will appear in months and weeks if this movement is taken up against the principles. Hazrat Maulana changed the attitude of 'My person contains all which is good, and the person of other people contains all which is not good' (which is the present-day behaviour) in this way that 'A person should keep his own shortcomings and the others' merits and credits in view; he should try to benefit himself from these merits and credits of the others and should conceal their faults in case they come before his eyes, and should try to suppress their faults with their merits and credits.' Maintaining this behaviour lays the axe to the root of all these evils, and is the definite cure of all these diseases. In one of his letters he wrote: "Try to see every Muslim, of however lower stage he is, with respect... One who bends on disgracing anyone other than his self, Allāh wills to disgrace him."

Hazrat Maulana, not in theory, but in practical, and first of all from his self, developed in *Mewāti* people and in the doers of this work such a worth of the *Kalimah* and such a respect of the one who carries this *Kalimah* in his heart that this '*ikrām-e-Muslim*' became a part of their lives, and has become their second nature. He made it their habit that when meeting and making deals with sin-laden and impious Muslims, and especially in the moment of *Tableegh*, they should keep in view that spark of *imān* which is present in the ashes of their hearts, and should try to inflame that spark; and should keep in high regard the status which they bear as their being the *ummati* of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM. With the addition of this fundamental element in its syllabus, this movement became safe from a number of those oppositions which naturally appear when we meet various groups and present them our talks. Doing *zikr* regularly, remaining busy in gaining knowledge, refraining from useless and priceless talks and activities, obeying the *ameer*, and doing this work in accordance with its principles– have saved this work from those evils and defects which arise as a result of those movements of reformation not having these attributes.

[HSM]

87

One day, Hazrat Maulana uttered following words in a *du'aa* :

"O Allāh! We beg for Your divine help in paying our due of kindness and mercy towards the disbelievers– the right which they deserve for being Your creation; and at the same time, fill our hearts with the complete hatred of their disbelief."

88

Hazrat Maulana said:

"It is necessary that we should increase our concern and effort for bringing the *ulama* and reformers to this work of reformation and *Tableegh*, and should think over more and more ways of removing their confusions and satisfying them in this respect. Where there arises a difference of opinion on their part and they are found displeased [with this work], there must be given a good interpretation in regarding them as excused. In addition, frequent visits should be paid to them with the intention of deriving religious benefits and blessings."

89

Hazrat Maulana said:

"Islam, by itself, and even though mixed with vice and sins, has great worth and value before Allāh. It is on this account that even an evil and sin-laden believer will be forgiven some day. So, a person in whom there exists even the lowest level of Islam, we should respect him because of this Islam and should consider him our brother in faith, and should deal him keeping this status in view. We should consider ourselves responsible for the sin and vice present in him– that it is the result of our neglect and carelessness in making efforts for *deen*[1]."

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[1] Mufti Zain-ul-Ãbideen sahib usually says in his speeches that Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE had a great regard for humanity. [HSM]

90

Hazrat Maulana said:

"Our work is working on the foundation of *deen*. Our movement is, in reality, the movement of *imãn*. But, whatever collective efforts of *deen* are commonly being made nowadays, their workers and pioneers, in the belief that this foundation (i.e., *imãn*) is present, work for raising the upper-structure of the *Ummat*. So, they concentrate their attentions and resources on constructing the building upon this (supposed) foundation. Whereas to us, the foremost requirement of the *Ummat* is only this that, at first, the light of true *imãn* should enter its hearts[1]."

[1] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLÃH A'LAIHE reports: Hazrat Maulana maintained that the common and widely-spread disease of the Muslims of this age was their un-want (spiritual emptiness) and senselessness about *deen*. People have misunderstood this situation and consider that since *imãn* is already present, therefore working on those things which come after *imãn* is necessary, whereas the actual need is the producing of *imãn* from the very beginning. In one of his letters Hazrat Maulana wrote: "... A nation whose decrease in religion has dropped deep down even from the mere wording of LÃ ILÃHA ILLALLÃH, how is the correction of upper of that nation possible without correcting its foundation? Since one cannot get correct results without making a correct start, I therefore have completely eliminated thinking on intermediate and higher stages. When the initials and starts get corrected and people start going on the right track, they can reach the ends even by themselves. Thinking of the ends, when the initials are in the wrong, is but the slavery of passion and desires, and is like building castles in the air..." In another letter he wrote: "... In all big *masjids* and in gatherings, this word should be made public that the people who do not know even the first things about the first *Kalimah* and are not aware of the correction of things inside the *salãt*, and do not even know the details of the subject of *Kalimah-e-Shahãdat*, i.e., the things which constitute the very foundation of Islam, then, being busy with the things of upper-level while ignoring the needs of the foundation elements is a deadly mistake. Upper construction cannot remain correct and strong unless the foundation is correctly laid."

Therefore, the correct procedure of reformation is that firstly the wrong *yaqeen* should be uprooted from the hearts by means of LÃ ILÃHA, and then, through ILLALLÃH, correct *yaqeen* should be set upon Allãh,– that Allãh is the only Doer. Its example is like that of a teacher who instructs his pupils to first wash away the tablet and then write the lesson on it. In Hazrat

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Hazrat Maulana further said:

"To us, in these times the actual disease of the *Ummat* is that the hearts of people are empty of the respect and '*want*' of *deen*. Once a concern and '*want*' of getting *deen* is developed in them and they start feeling and realising the importance of *deen*, their Islamic features will flower within days. So, at the moment, the real purpose of this movement of ours is just to make effort for producing the respect and '*want*' of *deen*[1], and not merely the correction and instruction of *Kalimah* and *salāt*, etc."

92

Hazrat Maulana said:

"In our method of working, going away from homes in the form of *jamā'ats*, for the sake of *deen*, is of great importance. Its special benefit is that it removes a man from his static and un-changing environment, and places him in a dynamic and pious environment, where a lot of food for the upbringing of

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Maulana's easier words: "What is *Tableegh*? *Tableegh* is the effort of sending every talk of *deen* to the heart." The place of *Kalimah* is the heart, not the tongue. Therefore, tongue is only a station of *Kalimah*, whereas it is the heart which is its actual and correct place. The work of *Tableegh* is to take the passenger who has reached the station to his home. [HSM]

[1] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLĀH A'LAIHE reports: Seeing the growing patterns of farness and remoteness from *deen* in the common Muslims and studying in depth the root cause of this continuing disease, the realisation of this fact strongly developed in Hazrat Maulana that the work which stands foremost and needs immediate attention is the '*tableegh* of *want*' and developing in the Muslims this 'prejudice' (Allama Ibn-e-Khaldoon RAHMATULLĀH A'LAIHE has used this word in his *Muqaddima*. HSM), or, in milder words, this 'realisation and feelingfulness', that they are Muslims; and that *deen* does not come in lives without learning. Once this *realisation* and this '*want*' for *deen* gets developed in them, to the remaining stages they would reach by themselves. The common disease of Muslims today is their senselessness and un-want (of *deen*). Those who think that *imān* (in the true sense) is present in the people are deeply in the wrong. [HSM]

his religious emotions is available[1]. Also, the different kinds of difficulties which are faced during this travelling and migration, and specially, bearing the humiliation of going from door-to-door for the sake of Allãh– are the things which attract Allãh's special mercy. **We shall guide those who strive hard in Our cause to the paths leading to Us...**[Q. 29:69] For this reason, the

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[1] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLÃH A'LAIHE reports: Hazrat Maulana maintained that since the *madrasahs* were mostly for teaching the children, on whom there is no responsibility in *deen*, and there was no scheme for giving religious knowledge to the adults, and since these adults are busy people and they can not be available on full-time basis, so, they should be requested to give the *zakãt* of their time for learning *deen* just as they give the *zakãt* of their wealth. (And with this effort, people started giving the donation of their *times*. Giving the donations of money in charity and in the religious causes was widely in practice, but giving the donation of *time* started in the *Mewãt* for the first time.) Demanding these people to give up their means of livelihood and requesting them to become the full-time students of *madrasahs* in this age is wrong, and expecting that mere speeches will turn a new leaf in their lives and they will wave goodbye to their ignorant-living and will put their step in Islamic-living, is also like day-dreaming. Therefore, there should be a 'mobile learning unit' where these busy people can learn *deen*. Leaving one's place is necessary because this is a life-time experience that people have not been able to change their lives living in their homes. About the basic and necessary religious practices (whose need they do not deny, and sometimes they even decide to gain some knowledge about them), a stage of unlearning and unawareness on which a person was standing 25 years ago, is standing right on that stage today: a person whose *salãt* was not correct 15 years ago and whose wording of the first *Kalimah* was incorrect in his childhood, has these deficiencies even today, in spite of the fact that thousands of religious books are being sold in the market and he has listened hundreds of religious speeches, and he has been living for years near a big *madrasah* and a leading religious figure is his next-door neighbour. This proves that a person's increase in *deen* is, though *logically* possible in his own environment, yet *experience* is definitely the opposite. Therefore, the only remedy is that people should be taken away from where they are constantly living and the environment which has been proved a dead-end for their religious growth and advancement, and putting them in an environment where their religious will-power can get a new life, their religious emotions can wake up, their '*want*' of *deen* can increase, and they are able to regain the courage to learn *deen*. [HSM]

more time is spent in these journeys and migrations, the more benefiting it is."

93

Hazrat Maulana said:

"This travelling keeps in itself the features of the travels of *ghazawāt*[1]; therefore, similar rewards are expected from it. Although this work does not involve battle, yet it is essentially a segment of *jihād*– which, in certain aspects, is of a lower degree than battle, but in some aspects it is of rather higher status. For example, in battle there is both the appearance of *soothing the anger* as well as *extinguishing the flames of wrath*, whereas this work of *da'wat* purely comprises *controlling the anger* for the sake of Allāh. It means lying at the feet of people, beseeching and begging them and humbling ourselves before them, only for *deen*."

94

Hazrat Maulana said:

"This movement is, in fact, a very high-order training for ourselves. Sad to say, people do not understand its reality."

95

Hazrat Maulana said:

"The people who want to come to *Nizamuddin* in order to learn the work of our [work of] *Tableegh* and its method, must be given to understand the following few things:

a. They should come with maximum time.
b. They should not consider one or two visits as enough, and should pay regular visits instead.
c. They should not come with the intention of staying at *Nizamuddin* because travelling from place to place will be necessary according to the

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[1] Plural of *ghazawa*; a war against the refusers of the Truth in which the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM himself took part. [HSM]

instructions. Yes, it may also be required to remain here during intervals between these comings and goings.

d. It should also be firmly borne in mind that when their companions desire to return home, and this longing for home happens to grow also in their hearts by looking at them, in such time the reward of sticking to the cause and of not following the desire of the self is beyond limit and measure. The example of those who do not go back is like those warriors of the path of Allāh who remain on the battlefield when their companions flee from their left and right.

e. It should also be told that scores of difficulties (conditions contrary to one's nature) are of common occurrence in this path. But the reward in the *ākhirat* will be given in keeping with these difficulties[1]."

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[1] Hazrat Maulana once said: "Difficulties will increase in number when you intend to do this work. Work will not be done if you do not make yourself firm on such occasions. You will never get success if you stop on hurdles." Maulana Muhammad Umar Palanpuri RAHMATULLĀH A'LAIHE said in this respect: "... One thing is '*examination*', and the other is '*curse*'. When a Muslim is doing good deeds and some troubles come on him, then this is an *examination* by Allāh– because if he fulfils the commands of this situation, Allāh will give him reward. But when a Muslim is doing bad deeds and some troubles come on him, this is *curse*– which is being put on him because of his bad deeds. People often go on considering *curse* to be *examination* due to their misunderstanding..." [HSM]

SIX

[This chapter of WORDS was first published in the *Muharram* 1364H (December 1944) issue of *al-Furq'an*.]

96

Hazrat Maulana said:

"We should occasionally sit down and think that at what places is our influence, and at what places our efforts can become result-giving; and then, we should think that what are the techniques of spreading this *da'wat* of *deen* in those places and what way should we adopt; and in that place what should be our way of working. Then, depending solely on Allãh, we should start putting our plans into action."

97

Hazrat Maulana said:

"The people of whom it is expected that it would not be possible to draw their attention to this religious work unless we serve them for a certain time and become closer and familiar with their temperament, then we should do this service at first. But while serving them, bringing them to the work of Allãh should be our only intention; and we should be making *du'aa* to Allãh with the hope that they will come to this work."

98

Hazrat Maulana said:

"Some leading religious figures feel no attachment to this *da'wat* of *imān* because they do not have the knowledge of the depths of this work. Therefore they lay more emphasis instead on the promotion of some particular rules and regulations of *deen* about which the Muslims are becoming increasingly unaware. For example, the cultivation of thus and thus particular rules of *shari'at* and the reformation of certain bad customs is of great importance in the sight of Hazrat..... and the people of his circle. Our method of working should be such as that the people like these should be raised for the effort of promoting those rules and regulations and the reformation of bad customs present in *Mewāt*. People of *Mewāt* are lacking in observing the Islamic laws of distribution of inheritance even today; distribution of inheritance according to the provisions of *shari'at* is rarely found in practice. Similarly, there are many other bad customs in vogue. For example, marriage between cousins, etc, is not considered proper in them. So, that respectable person and his followers should be raised for spreading these particular commands in *Mewāt*. They should be told that these *Mewāti* people have grown familiar with a certain stage of *Tableeghi Da'wat*, and, to some extent, have made this work their own; therefore if they give even a little support to the work of *Tableegh*, they will get great help from these people in the implementation of their special objectives and in the work of reforming customs; and through them they will find themselves at ease in the developing and promoting of those rules and regulations and in the reformation of customs based on ignorance."

"In this way, these reformers will be able to understand the broadness and depths of your *Tableeghi* movement, together

broadness and depths of your *Tableeghi* movement, together

with an opportunity to see its effects and results. Then, their attention will come to this work also, *Insha-Allāh.*[1]"

99

Hazrat Maulana said:

"Even when I send for a doctor, I chiefly keep the work of *Tableegh* in view. I want to use the opportunity of getting treatment to make the doctor participate in the work of Allāh. Therefore, I allow only those doctors to see me who may be expected to participate in this religious *da'wat.*"

100

Hazrat Maulana further said:

"For the peace and continuance of my life and health, I regard it allowable to perform my *salāt* while sitting instead of standing. But I do not prefer the thought of my living to the stability and continuance of this religious work."

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[1] In the matter of calling to the Good and negating the evil, Hazrat Maulana was in support of a particular principle, order and grading. This saying, in common with many other sayings of this line present in this book, carries a lot of direction in respect of using the talents and work of those religious figures who themselves are working for some particular religious objectives and are the callers to and the flag-bearers of some religious circle and system. Hazrat Maulana was the master of this art, that is, the art of *taking work* from others. He was in support of this approach that all religious circles should work in co-ordination with each other. See translator's note '*Maulana Muhammad Ilyas's Attention Towards Various Muslim Parties*', present at the end of this book.

My father, late Prof Dr Abid Siddique RAHMATULLĀH A'LAIHE, used to advise, "Always be appreciative of the people taking the name of Allāh in this age, regardless of their schools of thought and ways of working. After all they are Muslims, do carry the pain of *deen* in their hearts, and suffer physically and financially in their cause. When, in this age of ours, the *deen* itself is being considered as something unnecessary, one who is merely taking the name of Allāh is not less valuable at all." [HSM]

101

Hazrat Maulana said:

"Being strict in our general talks, but being extremely soft while speaking to a particular gathering or on a particular matter, are the important principles in our invitation to *Tableegh*. Our talks, when the reformation of people is in view, should be general. Even if there be seen any close companion doing something wrong, then too, the correction should be mentioned in a general way. Our Prophet SALLALLĀHU A'LAIHE WASALLAM, while mentioning the wrongs of some particular person, usually used such words as: '*What has happened to the people who do such and such things*...?' If a personal talk is felt necessary, then, in addition to love and softness, it should also be kept in mind that the correction should not be made on the spot, because on such occasions the self of most people tends towards arguing and bringing forward excuses. Therefore, on some other appropriate occasion after sometime, with love and sincerity, that person should be made to realise his error."

102

Hazrat Maulana said:

"Through this movement of ours, we want that the *ulama* and religious people– and the worldly people– should both meet and mix with each other, and their differences get removed. In this series, developing the atmosphere of love, co-operation, friendship and mutual-respect even among the *ulama* themselves and the people of different religious schools of thought is in our view. Rather, it is our important objective. Only this *da'wat* of *deen* will, *Insha-Allāh*, become the means of making this connection. It is only due to the differences of aims and objectives that the differences are created and increased amongst individuals and groups. We want to bring all sections of Muslims to the work of *deen* and making the service of *deen* to be their highest aim in such a way that the

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Hazrat Maulana further said:

"For understanding and learning this work of ours, the correct procedure is: first to come and stay here [*Nizamuddin*; i.e., *Markaz*] for a few days and to talk with the seasoned workers of *Tableegh* who are staying here. It should not be considered essential to meet me and have discussions with me only. However when I speak something, it may be listened to."

"One should go out for work in the neighbouring areas of this place, that is, participate in daily *Gasht*. Then, one should go for some days to *Mewāt* to practice this work. After this, one should go back to one's place and do the work there[1]."

104

Hazrat Maulana further said:

"One requirement is that from those people who are associated with *Tableegh*, here [in *Nizamuddin*] there should be present a gathering consisting of people from every class and type. There should be *ulama*, people of *zikr*, educated people of English-medium schooling (secular education), businessmen and the poor common people. This will be of big benefit in the understanding of our work and its implementation in a practical way. And, this gathering will, *Insha-Allāh*, become the foundation of that association and mutual co-operation among various sections [of the *Ummat*] which we desire."

105

Hazrat Maulana said:

"In this movement of ours, *correcting one's intention* is very important. Doers of our work should keep in view only the obedience to Allāh's commands and gaining His pleasure. The more this thing will be pure and strong, the greater the

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[1] That is, actual place of *doing* this work is one's own place and one's neighbouring countryside, whereas the actual place of *learning* this work is how much away one is from one's home. [HSM]

motives and the methods of working of all of them go hand in hand; only this thing can replace hatred with love[1]."

"Think for a while: how rich is the reward of making peace between two persons. Who can then gauge the reward of making efforts of bridging the differences of various sections and groups of the *Ummat*?"

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[1] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLĀH A'LAIHE reports: A principle objective of Hazrat Maulana was developing the feelings of respect and mutual regard among the communities of *ulama* and the common people, so that they may enjoy the benefits of the merits and credits of each other. On the one hand, he used to make *ulama* realise that they should come closer to the common people and should develop a pain for them in their hearts; and on the other hand, he repeatedly advised common people to understand the status of *ulama* and to pay honour and visits to them. He could not see the farness and remoteness between *ulama* and any other people, no matter how lower their stage has been in *deen*. [In his deep words: "The mat on which the *imām* stands should be touching the mats of the followers in *salāt*, so that both the *imām* and the followers remain combine and in-touch."] He was very hopeful that this work will be the ground in which the fruit of the union of these communities will grow and spring (and the signs of this development had started appearing also) and both these communities will start recognising the rights of each other, and will start feeling the need of each other as well. Maulana Abul-Hasan Ali Nadvi RAHMATULLĀH A'LAIHE writes: "In a talk, I spoke on this subject that if the *ulama* are not going to increase and improve their connection with the common people by means of this *da'wat* and did not do this work in them, then there is a lot of danger that they will also become a strange element and an untouchable minority, whose society and way of living will become entirely unusual to the common people and their talks and thoughts will become completely unfamiliar to these people, and, perhaps, calling for an interpreter and translator will become necessary. When Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE was informed about this talk of mine, he liked it very much."

Readers are requested to study here the translator's note '*Maulana Muhammad Ilyas's Attention Towards Various Muslim Parties*', present at the end of this book. [HSM]

rewards will be given. Therefore, this is a general rule that when the returns and benefits of the sacrifice for *deen* openly come before the eyes, the rewards get reduced. This is so because those visible benefits and results naturally start becoming the objectives in themselves. See that the rewards for the sacrifice of life and wealth did not remain the same as they were before the conquest of *Makkah*, because these rewards became visible in the shape of power and position after the conquest of *Makkah*."

Those of you who spent and fought [in Allāh's cause] before the Victory are not equal [to those who did not do so]. They are higher in position than those who spent after [the Victory] and fought. Although Allāh has promised the ultimate good to all [who strive in His cause]... [Q. 57:10]

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Referring to two sincere *Mewāti* people who joined the movement of *Da'wat* and *Tableegh* from the very beginning, Hazrat Maulana said one day:

"It is *da'wat* due to which this work of *Tableegh* is referred to me; in truth, the doers of this work are these people. I desire that those who love me only due to this work should turn the direction of their loves towards these people, even if it be with forcing their hearts. Loving and serving these people is a means of *acceptance*."

107

Hazrat Maulana further said:

"These people have great claims over me. I have not been able to fulfil their claims. Those who love me, should recognise their rights."

108

Hazrat Maulana said:

"In making struggle for *deen*, the share which the sincere and true-hearted people claim is but the pleasure of Allāh and the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM. When victories and

wealth fall into their hands, then the weak and those whose hearts are to be won are thought of first. On this basis I say that when such people are called upon who have not understood the reality of this work by now and hence there has grown no attachment to this work in them, not only the expenses for their travelling should be thought about but they should be received with respect and served as best we can. For those people who are true to this work and have occupied themselves with this work having understood its reality, this line of treatment should not be bothered with."

109

Hazrat Maulana said:

"An oft-repeated common error in the chapter of *deen* today is that the *beginnings* are regarded as *ultimate*, and the *means* are given the rank of *objectives*. When you come to think of it, you will find that this error has penetrated in all departments of *deen*– and is the root cause of thousands of wrongs."

110

Hazrat Maulana said:

"An error is commonly made in understanding the Hadees: **Verily one who asks has a right upon you, even if he comes on a horse.** It is assumed that one who begs, no matter who he is and in what condition he is, should be given what he begs for. This is wrong. The call of this Hadees is only that the person who begs has a right which is due upon you– that you should deal him properly and in a sympathetic and well-wishing manner, and not with pride and disrespect. (**Nor repulse him who asks.** [Q. 93:10]) Now, sometimes this sympathy may take the form of giving him what he begs for, and at other times the sympathy and well-wishing would require advising him to spare himself from the disgrace of begging and to guide him in an appropriate way in finding some means of livelihood– and in this, giving him a helping hand as fits the situation. For

example, the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM dealt with some beggars in this way that he auctioned even the utensils they used for eating and made them purchase axe, and said: 'Go to the forest. Cut the wood. Sell it. Earn a living this way.' Therefore, if the beggar has no genuine excuse and can work in some way to earn his living, then this is his right that he should be wisely saved from begging and be made to put on some work."

Hazrat Maulana further said in this series:

"If an effort is made to understand the meanings of clear divine commands only in the light of the Holy Prophet's (SALLALLĀHU A'LAIHE WASALLAM) method of working, no misunderstanding will arise, *Insha-Allāh*."

SEVEN

[This chapter of WORDS was first published in the *Rabi'-ul-Oola* & *Rabi'-ul-Ukhra* 1365H (February & March 1946) issues of *al-Furq'an.*]

111

Hazrat Maulana said:

"Although the Prophets A'LAIHIMUSSALĀM were free from sin and were guarded by Allāh, and were given knowledge and guidance directly from Allāh, but as they had to meet and mix with all kinds of people and move among them for preaching that knowledge and guidance, the dirty effects of the sinfulness of people fell even upon their blessed hearts[1]– and, by means of *zikr* and worship in privacy, they used to wash away that dust and rust from their hearts."

Hazrat Maulana continued:

"In *surah Muzammil*, while instructing the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM to stand (for *tahajjad* prayer) in the early hours of the morning, Allāh says: ...**Indeed in the day you have**

[1] A Hadees contains this thought of Hazrat Maulana. The Holy Prophet SALLALLĀHU A'LAIHE WASALLAM once got confused in two similar verses in recitation during one *Fajr* prayer; after concluding the prayer, he said: "Amongst the *muqtadees*, there are certain people who do not make *wuzu* and other cleanliness with required concentration, which confuses me in recitation." (*Mishkat: Kitab-ut-Tahārat*)
'*Muqtadee*' is the person following the *imām* while in *salāt*. [HSM]

a long schedule of occupations.[Q. 73:07] Here, there is a hint, that after going here and there and attending to other religious activities in the daytime, even the Chief of all the Prophets SALLALLĀHU A·LAIHE WASALLAM needed to worship with concentration in the privacy and darkness of the night. The next verse: **But [whether by night or by day,] recite the name of your Sustainer withdrawing yourself from everything, devoting yourself exclusively to Him.** [Q. 73:08] further supports this subject that the people who go here and there in *Tableeghi* activities specially need doing *zikr* and *fikr* and performing Allāh's worship with concentration[1]."

"Therefore, our action should be in accordance with this direction. In fact we are even greater in need of it. First, because we ourselves are weak and are filled with darkness; and secondly, since the elders from whom we get religious blessings and guidance are not sinless either, and the people to whom we go for *Tableegh* are also but the common people. In short, not only do we have dirt in ourselves, but have human dirtiness also on our both sides– and the effect of this dirt upon us is natural and certain. We are, thus, in a greater need that we should manage to do Allāh's *ẓikr* and worship, regularly, in the darkness and privacy of night. Doing *zikr* and worship in this fashion is the particular remedy for the evil influences present on the heart."

Hazrat Maulana further said in this connection:

"It is also necessary that the connection with those elders from whom we gain spiritual benefits should be made only of Allāh's side, that is, we should extend our concern only to their religious talks, practices, and state of affairs of this line. As for

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[1] Once Hazrat Maulana said: "...Until your nights are not coloured in the colour of the nights of the *sah'āba* RAZIALLĀHU A·NHUM, your efforts of the days are not going to bring any colour..." He said: "In the day is the *tableegh* of the *exterior* (outer-shape); in the nights is the *tableegh* of the *interior* (inner-self). Respecting the experts of both these faculties and remaining in their company is, therefore, necessary..." [HSM]

the other line, that is, their personal and household life, we should try to keep aloof from these aspects and should rather remain uninformed about such matters, because this is a part of their self which would surely have weaknesses [since they are also but men]. If a person moves the train of his thoughts on this path, these weaknesses will come in him as well. Together, this practice sometimes attracts criticism, which would result in his going away from them and depriving of the good of their company. It is for this reason that in the books of the *sheikhs*, it is emphasised that those who get guidance from some *sheikh* should never look at his personal and household life[1]."

112

Hazrat Maulana said:

"Men of influence and means and the learned people should both start a system in which they should think and decide before every Friday that in which *masjid* of some colony the coming *Jumu'a* should be offered. In this choice, priority should be given to the localities of the poor, unprivileged and ignorant people, i.e., the areas where people like washermen, water-carriers, horse-cart drivers, porters, and vegetable hawkers, etc., are living. (The people in whom there is very much ignorance and unlearning about *deen*, yet they do not entertain the thoughts of saying 'no' to *deen*.) A certain *masjid* of any locality of such people should be selected first. The people of this *jamã'at* should inform their friends of their going to that place, and should request them to join the *jamã'at*. After reaching there, *Tableeghi Gasht* should be performed before *Jumu'a* to prepare people to come to the

[1] Maulana Muhammad Ahmad Ansãri sahib says: "After the demise of Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE there were some people who could not keep pace with the work of *Da'wat*. They were the ones who had an association more with Maulana's personality than his mission. When they felt themselves at loss to find such qualities in Maulana's successors, it resulted first in objections, and then in their indifference." [HSM]

masjid for prayer. Afterwards, requesting the people to stay for a short while in the *masjid*, they should make them understand the importance of *deen* and the necessity of learning it; and invite them to go out in the *Tableeghi Jamã'at* for learning *deen*. The *jamã'at* should make the people understand that working in this way, they can get a necessary working knowledge and practice of *deen* in a few days[1]. On this call if even very small number of people do get ready, then arrange to send them with some suitable *jamã'at*."

113

In this line of discussion, Hazrat Maulana further said:

"If some very poor people of some place get ready to go out with *Tableeghi Jamã'at* but are not able to afford its expenses, then effort should be made to raise some richer people of their community to go out with them. These rich people should be told what is the worth of assisting the weak and the poor out in the path of Allãh in Allãh's estimation. But this should also be entered in their minds with its fullest importance that in helping any of their poor companions, the principles and method of this help should necessarily be asked from the old and experienced workers of this path; this help should only be given with their consultation. Helping people against the principles and with the wrong method mostly lead to many problems and errors[2]."

[Hazrat Maulana RAHMATULLÃH A'LAIHE also told the following few principles concerning this expenditure (on the people going out for *deen* and not financially well-off); and I (the compiler) was probably advised to write them.]

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[1] In very commonly known words of Hazrat Maulana: "*Tableegh* is a mobile *madrasah* and a mobile *khanqãh*." [HSM]

[2] In respect of spending on others, Hazrat Maulana said on an occasion: 'Spending on someone without investigating the level of necessity, is but following the inclinations of the self. *...and follow not the likes and dislikes of those who do not know* [*the truth*]. [Q. 45:18]' [HSM]

a. Those not financially well-off should be helped in such a considerate manner that they should not consider this help to be a permanent feature, and the desire for monetary help is not developed in them.

b. This giving should be for 'winning the hearts' (i.e., to develop an attachment and intimacy for *deen*), therefore it should be in proportion to the need; and, as the level of the worth and '*want*' of *deen* and their intimacy and connection with this work increases, the hand should be withdrawn from monetary help. Through your talks and association, try to produce this thought in them that they should do this work by doing some type of manual work; or else, regarding the work of *deen* as a prime necessity, take loans according to the need as they do so for their worldly needs. In this path, not to be obligated to any one is *determination*. At the time of *Hijrat*, the devotee like Hazrat Abu Bakr Siddiq RAZIALLĀHU A'NHU offered a camel to the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM as a gift, but he purchased it on credit after settling its price. But, so long as this level of devotion and this desire and taste is developed, necessary financial assistance may be continued.

c. An etiquette of such financial assistance is that it should be given very secretly, and with honour and respect. The rich, while helping the poor people busy with serving *deen*, should consider the acceptance of this help to be a favour from those poor people; and they should regard those poor as betters because they have left their roofs for the sake of *deen* despite poverty and difficulty. Coming out from home for the sake of *deen* is an attribute of *hijrat*, whereas helping these people is an attribute of *nusrat*; but anyway, these *ansār* (those who help)

can never become equal to *muhãjireen* (those out in the path of Allãh)[1].

d. The help of those doing work in this path should be made more with *gifts* rather than with *zakãt* and *sadaq'a*. The example of *zakãt* and *sadaq'a* is like that of the food-scrapings and trash that gathers in a food-pot, throwing away of which is necessary– all the food goes bad otherwise. Understand the example of *gift* in this way that a prepared food is decorated with the foils of gold or silver and a sweet-smelling fragrance is added to it.

e. An excellent shape of assistance of those out from their homes in the path of Allãh is that by visiting their families, we should take care of their household and everyday needs and should try to make them comfortable; we should tell them that how high is the status of the work in which their men have gone out, and how fortunate their families are. In short, by means of help and such encouragement, their families must be made to feel so satisfied as to write to those gone out from their homes that: 'We are all satisfied and happy in our homes; you do carry on with the work of *deen* without worry.'

f. In the matter of monetary help, it is also necessary to examine the state of being. (That is, thinking over the living condition of those who have devoted themselves to the work of *deen* and quietly and secretly noticing their needs, and that how they are passing their days.)

g. One shape of examining the state of being, and one which should be promoted specially, is that the

[1] It seems appropriate to give here a very informative statistics. In the battle of *Badr*, there were only 56 *muhãjireen sah'ãba* in the sum of 313. This shows that that religious work in which the volume of *nusrat* increases than that of the volume of *hijrat*, Allãh will give success *Insha-Allãh*. [HSM]

people vested with worldly things should use to send their women to the houses of those poor who go in the path of Allāh. This will not only encourage their families and will do their hearts good but their inner condition will also become known to some extent."

114

In this line of discussion, Hazrat Maulana further said:

"Worldly blessings that are promised in the Qur'ān and Hadees for *spending in the path of Allāh*, are not its *reward*. This world is unable to bear the actual reward of good deeds. How this world can carry the special blessings of the next world? In this world, a hard creation like mountain and an extremely gracious Prophet like Hazrat Musa ALAIHISSALAM became unable to bear the *Glory* of Allāh: **...and as soon as his Sustainer revealed His glory to the mountain, He caused it to crumble to dust; and Moses fell down in a swoon."** [Q. 07:173]

"If the blessings of the paradise were to be sent to this world, one would die out of joy. Same is the case of punishments of that life. If a scorpion from hell were to come to this world, all this world would burnt with the potency of its poison."

115

In this line of discussion, Hazrat Maulana further said:

"The Holy Qur'ān has exemplified those spending in the path of Allāh as if it were a person who planted a single seed from which 700 seeds are produced: **The parable of those who spend their possessions for the sake of Allāh is that of a grain out of which grow seven ears, in every ear a hundred grains: for Allāh grants manifold increase unto whom He wills; and Allāh is Infinite, all-knowing.** [Q. 02:261] This example refers to worldly blessings. The reward which will be given on this *spending* in the hereafter will be beyond all measure and dimension– and towards this a reference is made in the next verse: **They who spend their possessions for the sake of Allāh and do not thereafter**

mar their spending by stressing their own benevolence and hurting [the feelings of the needy] shall have their reward with their Sustainer, and no fear need they have, and neither shall they grieve." [Q. 02:262]

"Here, '**reward with their Sustainer**' points to that actual reward which will be given in the next life after death."

116

In this line of discussion, Hazrat Maulana further said:

"Actual thing is only this that religious work should be done only for gaining divine pleasure and rewards in the hereafter; but while encouraging people, worldly blessings should also be mentioned as may fit the situation. Some people in the beginning do this work in the hope of worldly blessings, but afterwards, Allãh gives them also the true sincerity of intention due to the blessings of this work."

Hazrat Maulana continued, saying that:

"The worldly blessings are promised to us, but we should not make them our aim and objective; however, we should make much *du'aa* for them. The bondsman of Allãh is in need of every favour that comes from Him."

O My Sustainer, I have need of what You send me of the good. [Q. 28:25]

117

Hazrat Maulana said:

"All the promises which Allãh has made are true and sure without a doubt. Whereas whatever a man thinks in the light of reason and his own experience, and the plans which he designs, are mere calculations and suppositions. But today, the general trend is that the level of efforts which people make by placing their trust in their self-suggested policies and means, is not found in their efforts of seeking ability to fulfil the conditions of divine promises. This behaviour shows that people do not have as much faith in the promises of Allãh as they have in their own thought-patterns and resources. Not to speak of the

common run of the people, this tendency extends even to the distinguished among us (except those whom Allãh has selected). Having lost the sure and clear track of divine promises, people are running into the realms of their proposed designs and suppositions. Therefore, a special objective of this movement of ours is to make effort for removing this principle and fundamental error from the lives of the Muslims, and taking their lives and practices from the line of calculations and suppositions to the sure path of divine promises. This is the way of working of the Prophets A'LAIHIMUSSALĀM. They invited their *ummats* to this thing. That is, by putting their faith and trust in Allãh's promises and by investing all their efforts in fulfilling the conditions laid down for gaining these promised rewards, people should become deserving of those promised rewards. Allãh will treat you according to your faith in His promises[1]."

I treat my bondsman according to his expectation from Me.[2]

118

Hazrat Maulana said:

"The correct methodology of doing work in this path is that when a step is to be taken, for example, you want to go out for *Tableegh* or a *Tableeghi Jamã'at* is to be sent out, or when

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[1] On an occasion Hazrat Maulana said: "This [*Tableegh*] is the work of submitting oneself to the Fate. The attributes of the *means* are human experiences; whereas what comes from the *deeds* is promised, and Allãh Himself is the announcer and sponsor of these promises. How unfortunate it is then to giving up oneself to experience instead of remaining in the trusteeship of Allãh!" The return of worldly doings is the mere expectation; loss can come instead of profit. Whereas profit is sure in the matter of *deen*. Effort made for *deen* never goes to waste. Even if nothing comes in this world, everything will come in the life to come. [HSM]

[2] This saying of Hazrat Maulana was not so wordy. I (the compiler) have presented his intention with necessary commentary and explanation, so as to make it easier to understand for an ordinary reader; the responsibility of any shortcoming in presentation is, in other words, entirely mine. This minor liberty with the text has been taken in many other sayings as well, for facility and simplification.

talking to a person who entertains some doubt– first of all you should, picturing in your mind that you are incompetent, helpless, and empty-handed from all resources and means– and with the belief that Allāh is all-present and all-seeing and is the Causer of causes– request Him with full submission [1] and humbleness that:

'O Allāh! On many occasions before and times without number You have done great works just by Your all-power, without any [apparent] means;
O Allāh! You have made dry passage in the sea for the Children of Israel alone with Your all-power;
You changed the fire into a cool garden only with Your mercy and all-power for Hazrat Ibrahim A'LAIHISSALĀM;
O Allāh! Even through Your humble creatures You have taken great works: You made swallows defeat *Abraha's* elephant troops and saved Your House, and You made illiterate *Arab* camel-grazers light all the world with Your *deen* and, through their hands crushed the kingdoms of *Caesar* and *Chosroes* to pieces;
O Allāh! By this of Your *Eternal Habit*, take work also from me, the most good-for-nothing, helpless and weakest of Your creatures; and in the work of *deen* which I am going to start now, guide me to the method which is correct in Your sight, and favour me with the required resources alone by Your all-power.'

"By just making this *du'aa* to Allāh, you should then start doing that work. Whatever resources Allāh provides, you should keep on using them all. Depending solely on the all-power and help of Allāh, you should be doing every effort, together with humbly begging for His help and the fulfilment of His Promise[1]. You should rather regard only Allāh's help as

[1] The reference is towards a Qur'ānic Promise: '...*and it was a duty incumbent upon Us to help the believers.*' [Q. 30:47]

the real source, and your effort a pre-condition and curtain[1] for the appearance of this help."

119

Hazrat Maulana said:

"More attention should be given to making others do and learn this work, even more than doing the work by ourselves. When Satan comes to know that someone has stood up for working and will not sit down with my temptations, he then tries to let that person continue working, and even working very hard, but making no efforts for the participation of others; he is satisfied if a person wholly devotes himself to this good work with such a concentration that isolates him from inviting others to this work and giving *da'wat* to others. Satan could be defeated only if more and more attention is given to the raising of other people, i.e., to make others participate and teach them the work. And, picturing in one's mind's eye the rewards of inviting and guiding people to the Good which are promised in the Qur'ãn and Hadees, and believing these promises to be true, one must keep on making efforts in this direction and consider this *inviting* and *teaching* others to be the chief means of self-progress (inner development) and *nearness* to Allãh[2]."

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[1] That is, Allãh's help is behind this curtain. *Du'aa* and effort is the condition, fulfilling of which will cause the curtain to raise. [HSM]

[2] Maulana Muhammad Ahmad Ansãri sahib says: "The struggle of all the Prophets A'LAIHIMUSSALÃM was *personal*, whereas the struggle of the Last of all the Prophets SALLALLÃHU A'LAIHE WASALLAM was *collective*." Satan tries to cut the people off from the work of *Da'wat* by various tempts and shows them many other ways of self-progress and inner-development, like learning Arabic language, learning the knowledge of *deen*, serving *deen* by opening a *madrasah*, getting proficiency in *zikr*, fulfilling the rights of parents and children, etc. One must remain alert in this regard. These are the *veils of Light*. [HSM]

120

Hazrat Maulana said:

"Remaining on the same religious level is not possible: a man either makes progress, or the reverse happens. Understand it by taking the example of a garden, that if the water and climate conditions suit it, it goes on increasing in fruit and greenery; but when the climate is unsuitable or plants are not given water, then it does not happen that the growth of fruit and greenery remains at the same level– it rather starts decreasing. Similar is the condition of the religious state of people[1]."

121

Hazrat Maulana said:

"You should remain thinking upon the techniques of bringing people to *deen* and to make them attached with the work of *deen* (as the people make plans for their worldly objectives). Whichever way seems proper to attract the attention of a person, make effort to take him in that way[2]."

Enter houses through their doors. [Q. 02:189]

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[1] Maulana Muhammad Ihsān-ul-Haq sahib once said in this context: "*Tableegh* is such a good deed which can be considered as the root of all good deeds. The person who wants to see the tree of *deen* green should regularly water this tree." [HSM]

[2] About giving *da'wat*, I heard Bhai Abdul Wahhāb sahib as saying: Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE said: "While giving *da'wat*, the 'temperament' should be like that of a businessman: a businessman deals his customers with honour, and praises the things he is selling, etc. While working and making effort, the 'temperament' should be like that of a peasant: a peasant throws his best seed in the dust of his field and hopes in Allāh. In the matter of performing routine religious activities, the 'temperament' should be like that of an office-worker: an office-worker rushes to his office leaving his ill and weeping son in the home and leaving his breakfast in the middle. While calling people towards Allāh, the 'temperament' should be like those of kings: the kings never intend to take anything from the people." [HSM]

122

Hazrat Maulana said:

"Temperament of people moves faster towards hopelessness, because when hopeless, a person does not regard himself responsible for work and excuses himself from doing any work. Understand it well that this is a big trick of Satan and the self."

123

Hazrat Maulana said:

"Becoming hopeless on seeing the shortage of resources is a sign that you are drunk with the love of resources, and your faith in Allāh's promises and His *Invisible Power* is very little. If you work with placing your trust in Allāh, and with courage, Allāh will gather the resources together; otherwise, what can a man do by himself? Courage and humanly possible effort is a pre-condition, however.[1]"

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[1] After listening to a speech of Maulana Muhammad Yousuf RAHMATULLĀH A'LAIHE, a brother said: "No doubt, this work is very good. But from this, how the disorder spreading in all over the world will get correct?" Maulana Yousuf RAHMATULLĀH A'LAIHE replied: "If this correction would have based upon mine, yours, or the *Jamā'ats*' doing, then it was a thing which we should have thought about. When I am saying that Allāh will do it, then, what is the confusion? Can this be said about Allāh that how He will do a work?"

Once I heard Bhai Abdul Wahhāb sahib as saying: "How fools are the Americans? They are afraid of Pakistan's atom-bomb, not from Allāh, who is the Creator of atom... Fearing from atom is like that of the associationist Arabs who were afraid of their stone-made idols. The necks of both the atom and the people who have this atom with them are in Allāh's all-power Hand. Only that will happen from atom which Allāh wills..." [HSM]

EIGHT

[This chapter of WORDS was first published in the *Jamad-ul-Oola* & *Jamad-ul-Ukhra* 1365H (February & March 1946) issues of *al-Furq'an*.]

124

Expressing sorrow and grief over the attitude of people who are following the ways and manners of the Christians and European nations in their individual affairs and collective matters, and consider working in their way to be correct and appropriate for this age, Hazrat Maulana said in a sitting:

"The people whose lamp of the heavenly knowledge (i.e., the religion sent down on Hazrat Isa A'LAIHISSALĀM) has went out before the knowledge of Muhammad SALLALLĀHU A'LAIHE WASALLAM (i.e., Qur'ãn and *Sunnat*), and the religion which has been cancelled and taking any light direct from which is clearly forbidden by Allãh Himself– then, just think for a while that how disgraceful and invoking Allãh's extreme anger would it be for the bearers of the Qur'ãn and *Sunnat*, the *Ummat* of Muhammad SALLALLĀHU A'LAIHE WASALLAM, to adopt the policies and practices of the European and Christian community (which are man-made and base on lust and desire) and to consider working in their way as correct? In case when the revelation sent to Muhammad SALLALLĀHU A'LAIHE WASALLAM (in which there is a complete guidance on each and every department of individual and collective life) is truly guarded against all corruption, how

wrong and unreasonable it becomes to follow the lifestyle and the ways of working of the Christian nations. Is it not a severe lack of appreciation of the knowledge brought by Muhammad SALLALLÂHU A'LAIHE WASALLAM?"[1]

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[1] One who is adopting the ways of others in marriage and is a slave to convention and custom, is saying with the tongue of his state that the *sunnat* of the Holy Prophet SALLALLÂHU A'LAIHE WASALLAM is not good. What else is the name of unbelief and introducing new trends in the religion (innovations)? Hazrat Maulana Muhammad Ilyas RAHMATULLÂH A'LAIHE said on an occasion: "Admitting that Muhammad SALLALLÂHU A'LAIHE WASALLAM is Allāh's Messenger requires a person to be acting upon his teachings. A person who claims that he loves the Holy Prophet SALLALLÂHU A'LAIHE WASALLAM should have a sense of restlessness [in acting upon] his teachings and his talks. Every claim requires proof."

On this topic once Maulana Muhammad Jamshed Ali Khan sahib said: "...Can that nation be called civilised and developed whose law supports marrying women to dogs? They are those whom the Holy Qur'ān remembers as: '*They are like cattle– nay, they are lower even more.*'" [Q. 07:179]

Speaking on this topic, once Maulana Muhammad Yousuf RAHMATULLÂH A'LAIHE said: "The way of living of the Holy Prophet SALLALLÂHU A'LAIHE WASALLAM bases on cleanliness, simple-living and modesty. Whereas the way of living which the Jews and Christians are promoting, bases on shamelessness, immodesty and expensive-living. You have started liking the way of living of those who shed the blood of your ancestors, raped your women, snatched your countries, and today are feeding you with monetary aids just as you feed hens (i.e., so as to cut their throat and eat them); whereas he who shed his blood for you, caused his teeth to break, got the martyrdom of his uncle Hamza RAZIALLÂHU A'NHU, kept himself awake in the nights for you,– his way of living has not get favour in your sights..."

We are warned in the Holy Qur'ān again and again [Q. 03:28, 04:139, 05:51, etc.] not to take the Jews and the Christians for our 'allies' in the normal sense of the word: that is, not to imitate their way of life and their social concepts at the expense of the principles of Islam. Both *moral* as well as *political* alliance are discouraged. A believer looses his moral identity if he imitates the way of life of, or– in Qur'ānic terminology– 'allies himself' with, non-Muslims. Those who deliberately reject the Message of Allāh, Allāh names them as the enemies of His own and the enemies of those who believe in Him [Q. 60:01]; though this reference is for those Makkans who were the deniers of the Truth, yet the principle is of universal application. However, it is made clear in Q. 60:7-9 that this prohibition of a 'moral alliance' with non-Muslims does *not* constitute an injunction against

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Hazrat Maulana said:

"The work of *deen* to which we are inviting is a very simple work in appearance but, in fact, this is an exceedingly delicate work. Here, the objective is not just to do this work and make others do it, but by doing whatever we can and believing that we are weak, we should develop a total reliance in the all-power and help of Allãh. This is the *system* of Allãh (*sunnat-Allãh*) that if we do whatever we can while depending only on Allãh's help, Allãh includes His help even in our mere effort and action; the verse of the Holy Qur'ãn: **...and will add strength to your strength...**[Q. 11:52] hints at this fact. To sit back and doing nothing by considering that we are completely powerless, is [a notion of] *Predestination*; whereas considering that we have complete power and relying on it– is [a view of the] *Free Will* [theory]. Both these are extremes. The correct *Islamic view* lies in-between these two. That is, we should completely utilise that humble power of making efforts and ability which Allãh has given us in obeying His commands, and, should not spare anything in our efforts; whereas in producing the results, however, we should consider ourselves completely powerless and unable, and should depend only on Allãh's help– and consider only Him to be the Doer."[1]

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normal, friendly relations with such of them as are not hostile to Muslims and to their faith. By '*those who are not of your kind*' [Q. 3:118] are meant only people whose enmity to Islam and its followers has become apparent from their behaviour and their utterances. The rendering '*those who are not of your kind*' therefore implies that their outlook on life is so fundamentally opposed to that of the Muslims that genuine friendship is entirely out of the question. [HSM]

[1] The issue of *Jabr* and *Qadr* (meaning, predestination and free-will) remained a flash-point on which a vast split took place in the Muslim theologians. Authorities agree in that the idea of *free-will* had Christian origin, whereas the cradle of the notion of *predestination* was Greek. A study of the use of these terms in the Holy Qur'ãn reveals that they bear no reference to *determinism* and have nothing to do with *free-will*. When Muslim scholars started making such ideas the racecourse of their mental

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Hazrat Maulana further said:

"Details of this subject can be found in the noble example of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM. This is what to which we are inviting the Muslims."

126

Hazrat Maulana said:

"I feel that the Islamic method of the distribution of inheritance should be revived, and special attention should be given to establish it in *Mewāt*. Therefore, from now on, the *Tableeghi Jamā'ats* that go over there should go after memorising the chapter of the virtues and warnings concerning the correct distribution of inheritance."

127

Hazrat Maulana further said:

"Being doomed to hell for ever is not for falling short in practice; it is due to the absence of Faith and Rejection."

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and physical exertions and started discussing them in the public, it gave birth to two sects– *Jabriyya* and *Qadriyya*– which, with the passage of time, established rival seas; and it left its mark on the course of Islamic thought as well. Some verses of the Holy Qur'ān in the armoury of *Jabriyya*, and some other in the depot of *Qadriyya*, constantly remained in the forefront of the discussion for generations. I was really surprised and remained drowned in the oceans of astonishment for months when I read the last sentence of this paragraph, that how Hazrat Maulana RAHMATULLĀH A'LAIHE has produced a pure Islamic ruling on this pendulous matter in such an easily understandable way and in only one sentence: that is– on us is only the *effort*, *doing* is Allāh's job. A big number of sayings contained in this book carry this thought, especially saying Nos 25, 27, 28, 59, 117, 118, 123, 131, 155, 159 (para last but three) etc. To me, this explanation is a miracle of Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE. May Allāh fill his grave with divine light. *Āmin*. [HSM]

128

Hazrat Maulana said:

"The last part of all deeds should be to admit that there must have been shortcomings in our practice, together with the fear of the rejection of these deeds[1]."

(This means that we should try to perform good deeds and religious devotions as best we can, but in the end, it must be realised that Allāh's right and the proper course of action might not have been observed. On this account, there must be a fear in the heart that what will become of us if the deed, after being rejected due to certain omissions and defects, be thrown in our face in the next world. Together with these thoughts and fear, we should weep before Allāh and make *istighfār* again and again at the end of every of our deed.)

129

Hazrat Maulana said:

"It is also a principle in the articles of faiths that one should make every effort in keeping the faith firm and strong, and should never allow any contrary doubts to enter one's heart. Even then there should be a fear as to whether the due measure of belief has been achieved or not. The reality of that Hadees of the *Sahih of Bukhari* which contains the following words of Ibn-e-Abi Mulaika RAHMATULLĀH A'LAIHE: 'I met thirty *sah'āba* RAZIALLĀHU A'NHUM and found each one fearing *nifāq* (hypocrisy) in himself'– is only this."

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[1] In this context, Maulana Abdul Aziz Du'aa Ju RAHMATULLĀH A'LAIHE said: "Whenever Allāh grants His divine help for doing some good deed, the doer of that good deed should consider these six things to be the right of that good deed: (1) being thankful to Allāh for giving His divine help in doing that good deed; (2) worry for its acceptance; (3) feeling sad over the shortage in practice, that I have not been able to do that good deed in excess; (4) inviting others to doing that good deed; (5) praying Allāh that He may extend His divine help to others for doing that good deed; and (6) being determined to doing that good deed again." [HSM]

Hazrat Maulana further said:

"Faith and belief are necessary also because all that which has been said by Allãh and the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, must be welcomed into our hearts with fear, respect and love. In this way, not only will there be deed, but deed will carry life as well."

130

Talking about a famed teacher of a *madrasah*, Hazrat Maulana said:

"I told him that a special reason for you peoples' going down in Allãh's estimation, and in consequence of it, losing favour in the eyes of the world as well, is that: the value and respect for those linked with Allãh and the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM is no longer present in you, and instead you respond more to the pressure applied by worldly people. See that since the connection between us is only of Allãh and the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, therefore when I invited you here, you did not come; whereas just one letter from Mr...... took you here. (What he has more than us is only this that he is a man of influence and means, and funds are usually obtained from him.) Therefore, our real disease is that neither we listened to– and nor we obey– those who say something on the basis of relation with Allãh and the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM[1]."

In this connection, Hazrat Maulana further said:

"I now want to begin this practice in *Mewãt* that the people should get their disputes decided by those who are linked with Allãh and the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, and according to the laws of *shari'at*; and the state of their hearts should be this that even if only a half is received through the decision of those linked with Allãh and the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, then too it is full of mercy and blessings,

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[1] Readers are requested to study here the translator's note '*Maulana Muhammad Ilyas's Attention Towards Various Muslim Parties*', present at the end of this book. [HSM]

whereas if they get everything through those who give decisions contrary to the laws of *shari'at*, it would be complete misfortune and without blessings. This is the objective of the following verse of the Holy Qur'ān: **But nay, by their Sustainer! They do not [really] believe unless they make thee [O Prophet] a judge of all on which they disagree among themselves, and then find in their hearts no bar to an acceptance of thy decision and give themselves up [to it] in utter self-surrender.**[Q. 04:65]."

"However, this cannot be done all of a sudden. Rather, the art of developing such a state of heart requires that you should first cultivate in people a true love of obeying Allāh and the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM and of following the laws of *shari'at*, and should make this love dominant in their lives and thoughts. After that, with wisdom and in stages, this thing should be produced in them that the *practical way* of obeying Allāh and the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM is only this that, whatever those linked with Allāh and the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM teach about *deen*, it should be welcomed with regard and respect, and should be acted upon with love and desire. This is the only way of changing the direction of lives."

131

Hazrat Maulana said:

"To me, the actual *deen* is this that one should start considering the cause-and-effect design of this world as a veil of Allāh's world-order, and should start believing that the Real Doer is someone behind this veil, whose *doing* and *command* is the actual driving force. That is, instead of the apparent means one should start considering Allāh's *invisible command* as the *real means*. (And with respect to making effort on material means, we should make even more effort to please Allāh– in the hope that when pleased, He will complete all our works.)"

Hazrat Maulana further said:

"You should think over the following verse of the Holy Qur'ān: **And unto everyone who is conscious of Allāh, He [always]**

grants a way out [of unhappiness], and provides for him in a manner beyond all expectations..." [Q. 65:02-03]

132

Referring to a practising Muslim from the Punjab, Hazrat Maulana said, "When he first came here, I was teaching a lesson from *Ibn-e-Majah Sharif* at that time. He greeted me, but being busy with teaching the Hadees I did not reply. He sat right there, and (during the lecture) said: 'I have come from so and so place.' Again, I didn't reply. After a little he got up to leave. I then asked him: 'Why did you come?' He replied: 'To see you (i.e., to pay you a visit).' I said: 'The promise of encouraging rewards which is reported in the Hadees for *visit*, is not for the sake of coming and looking at the appearance of someone; this is just like seeing a picture. *Visit*, in the terms of *shari'at*, is to come to inquire of someone and to listen to him; whereas you have neither said anything, nor have you listened to me.' To which he said: 'Shall I then stay.' I said: 'Of course!' So, he stayed [here]. When he listened to what I said and understood it to some extent, and saw the work which is being done here, only then did he call for his elder brother Mr... . Now see, if I had just spoken to him in brief at that time [and he had not stayed here in the *Markaz* for some time], the result would not have been the same as it turned out later, and he would have just come and left."

Hazrat Maulana further said:

"With the passage of time, not only the meanings of the religious terms have changed, but their spirit has been lost as well. In *deen*, the reward reported for '*meeting between Muslims*' requires that *deen* should be discussed. That meeting in which there is no talk and thought of *deen*, is devoid of life[1]."

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[1] About the matter of '*zikr* and *fikr* of *deen*', which I have translated here as 'talk and thought of *deen*', Maulana Abdul Aziz Du'aa Ju RAHMATULLĀH ALAIHE said: "Today the *zikr* of *deen* is on our tongues, but we have no attention towards the *fikr* of *deen*. Our elders had combined both these

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133

Hazrat Maulana said:

"To us, the procedure of reformation is that (after the revival of *imān* through *Kalimah Tayyibah*) the matter of immediate consideration should be the correction and perfection of *salāt*. The blessings of *salāt* reform all the other aspects of life. It is only the correction of *salāt* which is the fountain of correction of the entire life; and this correction and perfection in *salāt* showers reformation and perfection on all the other aspects of life[1]."

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faculties in them. The practical proof of love with the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM is that with the *zikr* of the Prophet SALLALLĀHU A'LAIHE WASALLAM there should be the *fikr* of the Prophet SALLALLĀHU A'LAIHE WASALLAM as well. Combining of both these is the highest stage of love. People of *Tableegh* combine both these things..." [HSM]

[1] On the need of the correction of *salāt*, once Bhai Abdul Wahhāb sahib said: "...In the *farz* worships, like Hajj, one can benefit oneself from a number of Allāh's creation, like food, water, clothes, sleep, etc.; one can think about one's meals and other necessary personal needs, etc., in Hajj. Same is the case with Fasting: one can use a number of things from Allāh's creation which are *halāl* in Fasting, and can also think of almost all *halāl* things while Fasting. That is to say, one can *do* and *think* other things in this *farz* worship as well. Only *salāt* is such a worship– whether it be *farz* or *nafl*– in which one's becoming busy with any of Allāh's creation is absolutely *harām*: in the *salāt*, one cannot speak at all, no matter how urgent and necessary becomes the speaking; one cannot see anything in the *salāt*; even one cannot correct one's clothes or hair in the *salāt*; so much so that a person cannot even *think* about any of Allāh's creation or any of the rights which are due on him in the *salāt*, but also cannot even think about the *farz* worships like Hajj, *zakāt*, etc., in it. Becoming busy with *salāt* and cutting oneself off from all of Allāh's creation, both in *doing* as well as in *thinking*, is the demand of *salāt*. And in this *salāt* lies the success of both this life and the next. Thus, this proves that success is not in any creation or in the companionship of any creation whatsoever; success is in *leaving* everything and in devoting oneself wholly and solely to Allāh..." [HSM]

134

Hazrat Maulana said:

"It should be made plainly clear to all those people who are working in this religious *Da'wat* that the objective of the going out of *Tableeghi Jamã'ats* is not just to convey and explain to others, but by way of this work we want our own reformation, training and learning as well[1]. Therefore, during the period when being out in the *jamã'at*, we must take extra care in occupying ourselves with *ilm* and *zikr*– because if the *ilm* of *deen* and the *zikr* of Allãh do not go hand in hand with this going out, this going out is for nothing."

"Together, it is also necessary that this business of *ilm* and *zikr* should be in association with our elders of this line and under their direction and supervision. The *ilm* and *zikr* of the Prophets A'LAIHIMUSSALÃM was under the guidance of Allãh; the *sah'ãba* RAZIALLÃHU A'NHUM took *ilm* and *zikr* from the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, who used to carefully supervise their *ilm* and *zikr*. In the like manner, people of every age got *ilm* and *zikr* from their elders and perfected it under their supervision and guidance. [In the matter of *ilm* and *zikr*,] we are, therefore,

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[1] Maulana Muhammad Yousuf RAHMATULLÃH A'LAIHE said in this context: "The objective of *Tableegh* is not the '*demand of time*'; its objective is but the '*change in life*'." Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE once said: "There is enough room in the kingdoms of heart, mind, and the parts of body to house the *Kalimah* LÃ ILÃHA ILLALLÃH within themselves; give *da'wat* with the intention to house this *Kalimah* in these of your kingdoms." He maintained that *ilm* (knowledge) and *tableegh* are, in fact, one and the same thing. The method and system of both these is, however, different. Getting to *know* the consents of Allãh, that from which deeds is He pleased and from which is He not, is the objective of knowledge. The objective of *tableegh* is to put up the cloth of action on the consents of Allãh, together with making efforts on others to make them bow down before the consents of Allãh. Knowledge is given usually by sitting at some place, whereas *tableegh* is made not only by sitting on some place but also by going in person to the houses of people, their work-places, their shops, etc. *Tableegh* produces '*want*' in those who do not have *want*, and produces restlessness in those who have this *want*. [HSM]

in need of the similar supervision from our elders; otherwise, there is a lot of danger of being caught into the trap of Satan."

NINE

[This chapter of WORDS was first published in the *Jamad-ul-Oola* & *Jamad-ul-Ukhra* 1366H (April & May 1947) issues of *al-Furq'an*.]

135

Hazrat Maulana said:

"This *Tableeghi* movement of ours is a movement for the spreading of religious education and training and for giving currency to religious life-style (i.e., religious culture). The secret of its success lies in observing its principles; a very important one is that this *da'wat* should be given together with fulfilling those rights of every class of Muslims which are laid down by Allãh."

"There are three (distinct) classes of Muslims: (1) the backward and the poor; (2) the people enjoying good status in the society; (3) the *ulama* of *deen*. The following Hadees carries the complete direction in respect of our way of dealing with all these people: **He is not among my followers, who is not merciful to our juniors (by age or by position), does not respect our elders, and does not pay due reverence to our *ulama*.** Therefore, this *da'wat* should be given while paying attention to the ranks of the people of all these three classes and after fulfilling their rights[1]: the right of common people and the people of lower

[1] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLÃH A'LAIHE reports: There are many various examples of Hazrat Maulana's extra-care in paying attention

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orders of society is that we should take care of their needs and treat them with tenderness and mercy; respect is the right of the people of higher social standing and position; honour is the right of the *ulama* of *deen*."

Enter houses through their doors. [Q. 02:189]

136

A businessman of *Delhi* returned from *Sind* after working with a *Tableeghi Jamā'at*. On listening to the report of work in *Sind* from him, Hazrat Maulana said:

"Respected friends! This work of ours (i.e., effort for reformation and *tableegh*) is a kind of effort to capture the

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to the ranks of people and fulfilling their rights. A deep sense of this issue was a part of his nature, and he was the master of the art of fulfilling the rights of Allāh's creation. If we go deep in his dealings, affairs, and his sayings, we will find that a half of the discipline and training in his movement lies behind paying attention to the ranks of people and fulfilling their rights. Hazrat Maulana regarded this matter to be the most important obligation. On an occasion he said: "Paying added attention to the rights of mercy and respect of all youngers and elders comes before the *Tableegh*." In one of his letters he wrote: "...Always regard the love, respect and honour among yourselves as a thing which comes before every other thing; making it a habit and paying attention to fulfilling only this right is a more important and speedy source of becoming *nearer* to Allāh than obeying thousands of other religious obligations..." Add to these rights, to which he was always giving extreme importance, the issue of *social rights* and *human rights* also enjoyed his added attention.

It was impossible for Hazrat Maulana to bear usurping the rights of any human being, and even the rights of unbelievers. He never remained unmindful of the common rights– neither while travelling, nor when he was staying at his place. In a rail-journey when one of his companions occupied a seat which was more than his need, he said: "This is among the social rights; on the seat you are occupying more than your need is the right of other passengers." Once a prayer was offered requesting the driver to stop the vehicle. Companions started offering *nafl salāt* after the *farz salāt*. Hazrat Maulana said: "My dear brothers! The right of the passengers is greater [than offering the *nafl salāt*]." Once in a meal where he was invited, the guests started drinking the soup. Hazrat Maulana said: "This goes against the justice. That person who has invited us on meal has not given us the permission of so doing." [HSM]

forces of nature. (That is to say, whoever gives himself over to this work, and puts this work before everything in his life, Allãh will keep accomplishing his works. In other words, the extent to which you become Allãh's slave, every thing will come under your slavery.) **Who becomes Allãh's, Allãh becomes his...** If you engage yourself in the work of Allãh, then the earth, the sky, and the winds in the atmosphere will all do your works. You left your homes and businesses and were out for the work of Allãh, now you will see with your eyes what blessings are coming in your business[1]. One who does not hope for Allãh's '*nusrat*' and mercy after doing His '*nusrat*' (i.e., helping in His cause), is indeed sinner and unlucky."

The compiler mentions that the concluding sentence was expressed in such a forceful way and with such potential that the hearts of those present in the gathering shook with fear.

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Hazrat Maulana said:

"This is the correct methodology of this work that we should begin with going to our surrounding areas: working initially in our neighbouring atmospheres, and then going further. For example, *Jamã'ats* from here should initially go to *Kernal*, *Panipat*, etc, and then move towards *Sind* from there, working through the countryside of *Punjab* and the State of *Bahawalpur*. However, for developing determination and maturity in the workmanship, the workers are sometimes sent to far off places even in the beginning. At present, sending the *jamã'ats* to *Sind* and *Bombay*, etc, is with this objective. With these long journeys, love for this work and determination will take root in these workers."

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[1] Hazrat Maulana once said: "Acting upon the religion changes the attributes of things." He said: "It is necessary for everyone who comes out in this path to learn the religious commands of the [worldly] business he is doing." [HSM]

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Hazrat Maulana said:

"In this work of ours, *depth* is more important than the *spread*; but the method of this work is of such a nature that with the increase in *depth* the work will *spread* also, since no *depth* can be achieved unless one goes from town to town and country to country with *da'wat*[1]."

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On day, Hazrat Maulana said to a devout brother (who was also attached to Hazrat Maulana's *Tableeghi* work, and was specially a man of letters and publications):

"Until now, I did not like the propagation of this work of *Tableegh* and inviting people to this work by way of writing and reading; I rather used to prohibit it. But now, I am all in favour of its being written. Therefore, write more about it. However, you should convey this idea of mine to this and that elders working here, and take their opinion also."

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[1] Hazrat Maulana said: "Only he will do the work at his place who himself goes out. Going-out is the actual thing." In a letter he wrote: "...The person of *Tableegh* consists of just two things, of which one has a *material* shape and the other is *spiritual*; and whatever else which is in *Tableegh* is its appearance and formation. By *material* I mean a thing which has a relation with the parts of human body, and that is: bringing to life the *sunnat* of going from country to country and from continent to continent in the form of *jamā'ats* for spreading *deen*, and making this *going* a part of the body of Muslims, and making this *sunnat* firm and strong; whereas what is *spiritual* in the *Tableegh* is the '*tableegh of desires*', and that is: making this attitude current in the people to give their lives on the commands of Allāh, i.e., considering one's life as valueless when any of Allāh's commands is in front, and bringing one's self low before Allāh's commands... And while out for *Tableegh*, we should make efforts more on those things which are brought by the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM and need immediate attention. In this day and age, since we are, very unfortunately, increasingly growing unfamiliar with even the *Kalimah*, therefore the *tableegh* of this *Kalimah* is the first thing. This *Kalimah* is, in fact, the testament to Allāh's slavery, that is, there will be no business of our life but to give our life on the commands of Allāh..." [HSM]

(After having conveyed Hazrat Maulana's point of view to the said people, their opinions were sought. They advanced their idea that it would be better to let the work be continued as it was already being carried out. That was best in their opinion.)

When Hazrat Maulana was told their point of view, he said:

"There has been a time in the beginning when we were quite unacknowledged, and rather un-noticed: some people did not listen to us, and some people could not understand us. At that time, the first necessity was to cultivate the need of this work by meeting the people in person, and the second step was to make them understand the work by means of demonstration. Had they been invited publicly by means of literature at that time, they might have got something else according to their own understanding and have formed opinions according to their own thinking. And, if our talk touched their hearts in some way and to some extent, they would have started working– partly right and partly wrong– according to their own opinion and assessment, and would have blamed our scheme if their efforts resulted in failure. It was for this reason that we considered it wiser not to invite the people through writing."

"Now, by Allāh's grace, kindness, and His help, circumstances have changed. Many *jamā'ats* of ours have shown the method of work by moving throughout the country, and people come to us, by themselves, with a desire to do this work. Together, if there springs the need in different places and *Jamā'ats* are required to teach this work, Allāh has given us as many people that we can fulfil this need. Therefore, in such circumstances, to insist on and to stick to each and every methodological measure of this work which was proper for its initial stage when this work was unknown, is not correct. This is why I say that *da'wat* may be given through writing as well[1]."

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[1] About the long-discussed matter of using the conventional tools of propagation for spreading this work of *Tableegh*, Maulana Muhammad

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Hazrat Maulana said:

"Give up requesting for two days, three days, five days or seven days, but rather say that this is the path: the more effort a person makes in this path, the more shall he gain. There is no limit or maximum stage of this effort and gain. The work of the Prophet Muhammad SALLALLĀHU A'LAIHE WASALLAM stands first among the work of all the Prophets A'LAIHIMUSSALĀM. The worth of one night and one day's work of Hazrat Abu Bakr RAZIALLĀHU A'NHU could not be attained by Hazrat Umar RAZIALLĀHU A'NHU. What then becomes its limit? It is but a mine of gold and silver: the more one digs, the more will one get!"

141

Regarding those Muslims who, for satisfying their material benefits, have become tools in the hands of the enemies of Islam, Hazrat Maulana said:

"If you succeed creating in them the worship of Allāh in place of the worship of desires and stomachs, why will these people become the instruments of enemies for filling their stomachs and satisfying other desires? Making effort to bring change in the engagements of life without changing the desires and inclinations of hearts is wrong. The correct method is only this that you should turn the hearts of the people towards Allāh. By this, their whole life will come under the commands of Allāh. This is the only objective of **LĀ ILĀHA ILLALLĀH**, and is the very foundation of our movement."

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Yousuf RAHMATULLĀH A'LAIHE wrote in a letter: "... On the way of making this work public, it is needed to preventing ourselves completely from conventional methods, like newspapers, advertisements, press, etc., and from conventional words (language). All this work is unconventional. Conventional techniques will give strength to convention, not to this work..." [HSM]

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One day, probably talking on this subject that the basic principle of our work is this that effort should firstly be made to develop *imān* (i.e., developing a true belief in the Words of Allāh and the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, and creating in people an appreciation for *deen*), and that putting those religious commands before the people which come after it, is incorrect- because this will make people even more firm on their irreligious actions- Hazrat Maulana related the incident of a student. He said:

"A learned tutor of some student had given him to believe that the most valuable thing in the world was the knowledge of *deen*, and that each and every precept of *deen* was worth more than thousands and even millions of rupees. One day, this student's shoes needed repair. He went to a shoemaker. When they discussed the cost of repair, the student said: 'I shall teach you one precept of *deen*.' The shoemaker, at first, thought that the boy was kidding; but when he saw that the student was not joking, he drove him away."

"The boy went to his tutor and said: 'You told me that one precept of *deen* was worth more than thousands and millions of rupees, but the shoemaker was not prepared even to repair my shoe in exchange for it.' This religious elder (who was a famous *sheikh*, and people used to come to him with their problems from far off places) gave the student a diamond and told him to go to the vegetable market and inquire about its value."

"The boy went to a seller of berries and asked her: 'For how much will you buy this stone?' She replied: 'What is its use to me? It doesn't weigh an ounce that I may use it as a weight. But if at all you want to sell it, I'll give five berries in return; my child would play with it.' The boy then went to another berries-vendor for this purpose, who also told him that the stone was of no use to her. The boy then returned to his teacher and told him that the stone was rated as valueless in that market, and only one berries-vendor agreed to give five berries in return, and that too with great reluctance."

"The teacher then told the boy to go to the jewellery market and inquire about the value of that stone, but not to sell it to anyone. The student then went to a jeweller and showed him the diamond. Looking at his appearance, the jeweller took him to be a thief at first; but when he came to know that the boy was sent by thus and thus *sheikh*, he said: 'We are not able to buy this diamond. Only some king can buy it.' The boy reported this dialogue back to his teacher."

"The teacher then told the student that the berries-vendor did not know the value of the diamond and, therefore, was not ready to pay a penny for it. Likewise, the shoemaker did not know the value of the precept of *deen*. The fault was yours: you regarded the people who lacked the appreciation of the values of *deen* as those who know their value."

Afterwards, on the same subject, Hazrat Maulana related an incident of a king who was well aware of the value of *deen.*

"One religiously inclined king, who knew the value of *deen*, put his son under the supervision of a Molvi sahib for religious education. By chance, the boy was very dull-minded and lacked understanding. Molvi sahib repeatedly informed the king that the boy was not fit for study. The king, however, kept on requesting that he should not take notice of the weak intellect of the boy, and may at least let the boy just go-through the books if he is unable to learn the lessons. So, that routine remained in practice. When this go-through completed, the king celebrated the occasion. He asked his son to talk on some topic of *deen*, to which he replied that he did not remember anything. The king insisted and said that tell us any thing which you remember. The boy narrated a precept concerning menstruation. On this, the king told before the gathering: 'If my whole kingdom had to be spent on your learning just this one precept, it still would have been a great gain.'"

Hazrat Maulana said afterwards:

"Brothers! To make people act upon *deen*, your initial effort should be to develop in them the true *imãn*, worry for the life to come, the value of *deen*, and the taste and ability of bearing the losses of life and worldly things in gaining eternal success. Allãh's *giving* is unlimited, but in Him is also feelingfulness and reservation[1]. He does not give to those who do not appreciate [His giving]. Hence, you should get *deen* from your elders also with respect and appreciation. This is also a part of this appreciation that you should consider them your great benefactors, and should pay full respect and honour to them. Maintaining this behaviour is the demand of that Hadees in which it is said that: **The one who does not thank men, does not thank Allãh.**"

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In this connection, Hazrat Maulana further said:

"One principle of this series is that one must not become free thinker and self-opinionated[2]. Rather, you must stick yourself to the consultations of those elders who were trusted by their late elders in the matter of *deen*, and whose special association with Allãh is well known. After the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, *sah'ãbas'* common standard was this that they trusted more in those elders in whom the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM trusted more; and after that, those people were considered more trustworthy in whom Hazrat Abu Bakr RAZIALLÃHU A'NHU and Hazrat Umar RAZIALLÃHU A'NHU placed their trust. Trust, in the matter of *deen*, calls for a very

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[1] This is a closer translation of the Arabic word '*ghayrat*'. The word '*ghayrat*', comprising the concepts of extreme anger, displeasure, jealousy, hard-feeling, deep sense of touch, feelingfulness, sensitivity, etc., can be rendered only by a compound expression like the one above. [HSM]

[2] In this connection, Mufti Zain-ul-Ãbideen sahib once said: "... In *Tableegh*, first of all the self-opinionism is uprooted. After that, bad natures like self-seeking, self-praising, superiority complex, etc., all start disappearing with the passage of time." [HSM]

careful and open-eyed selection, otherwise there is a great risk of going astray."

144

Hazrat Maulana further said:

"This was the chief cause of [the Mughal Emperor] Akbar's waywardness that at first he greatly relied upon the *ulama*, so much so that he gave the reins of his affairs in the hands of a committee of *ulama*. On the other hand, he absolutely lacked the ability of choosing the righteous *ulama*. Consequently, the seekers and desirers of worldly benefits crowded round him. When he experienced their ill-inclinations, worship of self interests, and thirst of worldly benefits, he became very sick of them. This disliking grew so high as it reached a stage that he chose to part company with the *ulama* community, and the leaders of other religions gained control over him– and Akbar's *deen-e-elãhi*[1] started replacing Islam."

145

Hazrat Maulana said:

"Due to my weakness and illness, both the *ulama* and physicians have decided that I should not talk at all, and not even greet and shake hands with visitors. I go against their advice for the sake of the revival and practice of this religious mandate of reformation and *tableegh*– the work, I know, will not come to life at this time if I do not do it. From this verse of *surah Taubah*: **It was not worthy of the people of the [Prophet's] City and the Arabs of the desert around them to abandon the Allãh's Apostle, and to care more for their own selves than for him...** [Q. 09:120], what I have understood is that if at any time the

[1] Hazrat *Mujaddid Alf-e-Sãni* RAHMATULLAH A'LAIHE has cited this very reason in some of his letters, and has accused worldly *ulama* of being responsible for Akbar's waywardness. Mughal Emperor Akbar promoted self-designed worship-patterns in the name of religion and named them as '*deen-e-elãhi*' (meaning, the religion of Allãh).

doing of the work of *deen* depends on some people, it no longer remains allowable for them to take care of themselves[1]."

146

Hazrat Maulana said:

"Those doing work usually care for prominent and distinguished people, while the poor and those people whose social status is not high are not given much attention even if they come by themselves. This is materialism. Understand it well that a person who comes by himself is a gift from Allãh, and sent by Him; whereas the person whom you went after and brought in, is an earning of yours. The gift given genuinely by Allãh should be appreciated more than what you earn by yourself. You must appreciate these humble and poor *Mewãti* people who lie around here. Just think! The Holy Prophet SALLALLÃHU A'LAIHE WASALLAM himself made this *du'aa*: **O Allãh! Let me live among the humble, and let me die among the humble, and raise me among the fold of the humble**[2]."

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[1] 'Pledge of the Tree' (known to history as *bay'at ar-Rizwan*– meaning, the Pledge of Allãh's Goodly Acceptance) was taken on 'fight unto death'. [Q. 48:18] Were those under pledge not the fathers of their children and not the children of their parents? See that the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM himself has taught what are the rights of parents and children on the one hand, and is himself taking the pledge of fighting unto death on the other! This matter needs a great deal of understanding. The person to which the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM said 'On you is the right of your wife' was the one who was not fulfilling the conjugal rights of his wife at all. [HSM]

[2] Maulana Muhammad Yousuf RAHMATULLÃH A'LAIHE said in this respect: "This idea is wrong that with the coming of government and wealth Islam will glitter. People of government and wealth are rather burying Islam. People in whose hands is the government and wealth today, are not the deputies of Abu Bakr or Umar RAZIALLÃHU A'NHUM, they are the deputies of Caesar & Chosroes and Fir'own & Shaddaad. This hope is completely wrong that Islam will get life through these people. Islam has gone to such stage through these people that my heart says: *'How could Allãh bring all this back to life after its death?'* [Q. 02:259]... Islam, whenever it has glittered, has glittered with the sacrifices. It will glitter today only with sacrifices. If there

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Hazrat Maulana said:

"Hazrat Gangohi RAHMATULLĀH A'LAIHE was the source and centre of religious guidance and *mujaddid* (revivalist) of this age. It is not necessary, however, that the entire work of revivalism must be done by the revivalist himself. The work done through his followers also goes to his credit. The work of the *Righteous Caliphates*, and especially of the *Honourable Couple* (i.e., the first two) was, thus, the work of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM[1]."

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Hazrat Maulana further said:

"Not being thankful to and not acknowledging, appreciating and loving the *means*[2] through which the [divine]

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are sacrifices in the name of Islam, it glitters even in the encirclements of enemies. When there are no sacrifices, it gets washed even inside Islamic Kingdoms... The path of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM is the path of *da'wat* and sacrifice; his path is not of government and wealth... There are needed such people who, in the materialist atmospheres of even Russia and America, may remain stick on this belief that *deen* will glitter only with the path of sacrifices for *da'wat*, and *du'aa* after sacrifices. [There are needed such people who] go on offering sacrifices in the path of *da'wat* with this faith and belief,– and with setting their sights on the all-doing and all-subduing powers of Allāh, pray for *hidayat*– and for them whose hearts are stamped and who are becoming hurdles in the spread of *hidayat*, pray for their ruination. On this, either the doors of *hidayat* will open, or that will happen which did happen to Shaddaad & Namrood and Fir'own & Haaman..." [HSM]

[1] Since Maulana Rasheed Ahmad Gangohi RAHMATULLĀH A'LAIHE was the preceptor of Maulana Khalil Ahmad Saharanpuri RAHMATULLĀH A'LAIHE, who was the preceptor of Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE, the work of *Tableegh* therefore becomes a continuation of Hazrat Gangohi's work. See saying No 161 here as well. [HSM]

[2] Since Hazrat Maulana was talking about Hazrat Gangohi RAHMATULLĀH A'LAIHE, the word 'means' therefore refers, in the first instance, about people; the scope of this word can be expanded to every thing serving the purpose of increase in religion, that is, either books, paper, pen, ink, desk, mat, etc.,

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gift of *deen* came to us, is a sad deprivation. **The one who does not thank men, does not thank Allāh.** But to consider these means to be the *deen* itself, is *associationism*– which is the cause of *rejection*. The former is the lessening of respect, and the latter is the excess of respect[1]; the *straight way* is in between the two."

149

Hazrat Maulana said:

"One must put one's faith in the attributes and nature of Allãh in the same way as Allãh has introduced His Person in the Holy Qur'ãn, because no word can ever equal the Word of Allãh. The Holy Prophet SALLALLÃHU A'LAIHE WASALLAM himself prayed in the following words: **O Allāh! We are not able to measure Your glory; You are glorified as You have glorified Yourself.**"

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Hazrat Hafiz Muhammad Ya'qoob Gangohi, son of Hazrat Gangohi's daughter, came to pay a visit and inquire after the health of Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE with a family lady (probably his daughter). Hazrat Maulana called for them behind a veil in his sickroom. At that time his few words were penned down, which are being presented here.

Hazrat Maulana said:

"**The one who does not thank men, does not thank Allāh.** I have got the gift of *deen* from your family. I am a slave of your house. If a slave were to get something good, he should gift the same to his master. Me, being your slave, have a gift which I

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or sacrifices, bearing hardships on the self, selfless struggles, etc. Here, Hazrat Maulana wants to emphasise that neither such people and things should be underestimated and disrespected, and nor be worshipped. [HSM]

[1] The Holy Qur'ãn itself casts the word '*shirk*' for those who do so: "...*they (the Jews and the Christians) have taken their rabbis and monks for their lords beside Allãh*..." [Q. 09:31] [HSM]

received from your house, and that is the '*inheritance from the prophethood*'. I have nothing better than this gift which I could present to you."

"What is *deen* (religiousness)? *Deen* is: to continue finding Allãh's commands for each and every occasion, and by always remaining conscious of them, continuously acting upon these commands while protecting ourselves from mixing the demands of the self. On the other hand, doing works without finding and remaining conscious of Allãh's commands, is but *dunya* (irreligiousness)[1]. By following this criterion, that

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[1] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLÃH A'LAIHE reports: To Hazrat Maulana, bringing worldly engagements and business under the roof of the orders of *shari'at* and under the shadow of the teachings of *deen* was '*deen*'. And this is such an easy thing that every Muslim can do it by remaining attending to his business and worldly engagements, and only a little attention together with a very small amount of the knowledge of *deen* are needed in this respect. He maintained that the '*tableegh* of this fact' was the crying need of the time, and it was because of the unknowingness of this fact and not giving attention to this matter that a big majority of the Muslim public was continuously depriving of the blessings of *deen*. Hazrat Maulana wrote in a letter: "...The meaning of '*dunya*' is very much wrong in the sights. Becoming busy in doing business and earning is not the name of *dunya*. Curse has been laid on the *dunya*– and Allãh can never order to do a cursed thing. Therefore, the thing about which there is a command, then becoming busy in doing that thing considering it to be a command, that is, making research in the command and doing what is allowed and restraining from what is forbidden, and keeping in view the rank and status of that command– *deen* is the name of [doing] this. Whereas by putting the command aside, realising your needs by yourself and considering anything other than the command as necessary in the course of your work, is *dunya*. So much so that if someone even performs the work of *deen* because of feeling charm in doing it, it is absolutely *dunya*. Keep the cause (i.e., driving force) of doing a work in view that what is the cause. If it is the desire of the heart, then it is *dunya*– no matter if that work is a worship. Whereas finding every command and doing research on it, and doing deeds always according to the command– is *deen*..." Hazrat Maulana used to exemplify *deen* with the spittle (water of mouth), without the mixing of a smaller quantity of which any food neither gains flavour nor the stomach digests it; and every person has this spittle present in his mouth. In the like manner, this small but required quantity of *deen* is present in every Muslim.

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quality can be achieved in a few days which cannot otherwise be possessed even in 25 years, following other methods."

"I advise ladies that they should become the helpers of the men of their houses in religious work: give them the opportunity of doing the work of *deen* in peace and lessen the burden of their household engagements so that they may continue religious work without worry. If the ladies are not going to do that, they will become *hibālat-ul-shaitān*[1]."

"The reality of *deen* is: to submit one's desires to the commands of Allāh. Only to *know* the *masāil* of religion (i.e., the science of religion) is not *deen*. The rabbis[2] had a vast knowledge of their religion and understood the *masāil* of their *shari'at* well, but since they did not submit their desires to the divine commands, they became the target of Allāh's anger and were rejected."

In the course of that talk when Hazrat Maulana was requested for *du'aa* on some particular matter, he said:

"One who chooses the *consciousness of Allāh*[3], that is, a person who bows his desires before the divine commands, Allāh solves all his difficulties from behind the invisible veil and helps him in such unexpected ways that he cannot even think of those avenues of help: **And unto everyone who is**

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The only need is that it should be made to participate in every of his business and engagement with which all his *dunya* will become *deen*. Maulana Muhammad Umar Palanpuri RAHMATULLĀH A'LAIHE gave another example in this respect; he once said: "...The example of *deen* and *dunya* can be understood by taking the example of two hands. Consider right hand to be *deen* and the left hand to be *dunya*. We have not been commanded to leave *dunya*; we are commanded but to put *deen* over *dunya*." [HSM]

[1] Net and trap of Satan. Satan cheats and traps people, and derails them from the path of *deen* using women. This expression is the part of a Hadees.

[2] Rabbi (meaning, Godly or God devoted) is the title of spiritual leaders of the Jewish congregation; a doctor and teacher of the Jewish law. [HSM]

[3] This translation of the Arabic word '*taqwa*' is taken from Muhammad Asad's '*The Message of The Qur'ān*'. A detailed explanation of this word can be found in the commentary of the verse Q. 02:177, where all attributes of *taqwa* are listed. [HSM]

conscious of Allāh, He [always] grants a way out [of unhappiness], and provides for him in a manner beyond all expectations...[Q. 65:02-03] In order to get Allāh's particular and special help, a sure and conditional technique is to help His *deen*: **If you will help [the cause of] Allāh, He will help you...**[Q. 47:07] If you are going to help Allāh's *deen*, even those things which cause destruction will become a source of life and a means of comfort for you. Hazrat Ibrahim A·LAIHISSALĀM helped Allāh's *deen* with all his life and soul, Allāh changed the fire into a garden in his favour. Similarly, Allāh made Hazrat Musa A·LAIHISSALĀM and his people safely reach the bank of the river which usually drowns the people."

151

On Wednesday night of the 3rd *Jamad-ul-Oola* 1363H (27th April 1944), a *jamā'at* of students from *Dar-ul-Uloom Deoband* did arrive. At *E'sha*, Hazrat Maulana was afflicted with diarrhoea which caused extreme weakness, and he was unable to speak. After *Fajr*, he called for me and said:

"Keep your ear close to my lips and listen! These students are a trust and a gift from Allāh (i.e., Allāh has put trust in us by sending them). Their respect and paying thanks to this favour of Allāh is to see that their time, according to their status, should be fully utilised in the work and not a least moment of their time goes waste. They have come with little time at their disposal. First of all convey to them these two or three points from me:

1. Paying added respect and honour to all of your teachers is your special, distinguished and compulsory duty. You should respect them as the *imāms* of *deen* are to be respected. They are the means through whom you are getting the *prophetic knowledge*– and since a teacher becomes the master of the person whom he teaches even a single teaching of *deen*, therefore, the rights of those teachers who are serving religious knowledge on

full-time basis can be understood in this respect. So, even if there are some disputes among them, you should still equally respect all of them. No matter if for some of them there is more or less love and confidence, but there should be no tendency to discriminate in their greatness; and you should never keep ill-feeling in your heart about them."

"The Holy Qur'ãn declares it to be the right of every believer that one should pray to Allãh for keeping one's heart clean towards a believer: **...and let not our hearts entertain any unworthy thoughts or feelings against [any of] those who have attained to faith...**[Q. 59:10] The Holy Prophet SALLALLÃHU A'LAIHE WASALLAM used to say: 'Do not convey to me anything concerning any one among you, because I want to come to you with a clean heart.' From some Narrations, it appears that the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM prayed for his demise when the *Ummat* started spreading manifold, and he feared that someone might ruin himself for having some sort of ill-feelings for him, only due to one's own ignorance."

In this connection Hazrat Maulana further said:

"To be caring and conscious of the rights of elders and juniors, is broadly termed as '*keeping alive and straight mutual brotherly relations*'[1]. Its reward is not less than that of being caring and conscious of the *pillars of Islam*[2]. In fact this

[1] In the deep words of Muhammad Asad: '*Keep alive the bonds of brotherhood among yourselves*', i.e., remain conscious of your brotherhood in faith and banish all discord among yourselves. This is a command of the Holy Qur'ãn, Q. 08:01. A clear Hadees in *Abu-Daud Sharif* (*Kitab-ul-Adab*) narrates that the status of observing such courtesies is far above the other (routine) worships viz *salãt, fasting* etc.

[2] Five fundamentals (pillars) of Islam: (1) Kalimah, (2) Salãt, (3) Fasting, (4) Zakãt, and (5) Hajj. See footnotes under saying Nos 72 & 135. [HSM]

reward is even more. The *pillars of Islam* mean that life, as demanded by Allãh, can be produced through them. But, this '*keeping alive and straight mutual brotherly relations*' is directly related with human rights. Since Allãh is very kind and merciful towards His bondsmen, so one may hope for His forgiveness (as regards the fulfilment of His rights). But His bondsmen are just like you (who do not usually forgive). That's why the fulfilment of human rights is of great importance. And, regarding the matter of the teachers of religious knowledge, the fulfilment of their rights specially becomes even more sensitive. So, convey my message to these students that they must take particular care in this regard and should be anxious to reform this aspect of their lives."

2. "The second thing is that they should always be worried– and should be passing their lives under the burden of this worry– that they will pass their lives on the basis of what they have learnt and will still learn. This is the first and obligatory right of religious knowledge. *Deen* is not a trade or philosophy, it is but the way of living which is brought by the Prophets A'LAIHIMUSSALÃM. The Holy Prophet SALLALLÃHU A'LAIHE WASALLAM himself sought protection from the '*knowledge which is not benefiting*' (that is, the knowledge that does not lead up to practise). Together, the severe warnings which are reported in the Qur'ãn and Hadees for non-practising people of knowledge, are in your knowledge. It must be understood well that sins like not performing *salãt* or not keeping fasts, or to involve in drinking or adultery, do not mean the *non-practice* of the people of knowledge. These are the common sins of common people. The sin of the people of knowledge is this that they do not practice

the knowledge, and do not fulfil the demand of knowledge:

Those who are near see more accountability.

About the non-practising people of knowledge of the *followers of early revelations*[1], the Holy Qur'ān says: Then, for having broken their solemn pledge, We cursed them and made their hearts grow hard... " [Q. 05:13]

3. "The third thing which should be told to these students is that their time is valuable and, since they have come with very little time, they should not waste here even a moment. Rather they should, according to the principles here, join the learning and discussion sessions. They should talk to the old workers and should remain with them, and go out with them for doing this work in the Arabic *madrasahs* of *Delhi*."[2]

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[1] This translation of the Arabic expression '*ahl-e-Kitāb*' is taken from Muhammad Asad's '*The Message of The Qur'ān*'. [HSM]

[2] I feel it appropriate to quote here some words of Maulana Muhammad Yousuf RAHMATULLĀH A'LAIHE, which he uttered while addressing the students of a religious institute on the occasion of the completion of the *Sahih of Bukhari*. He said: "Brothers! You completed the *Sahih of Bukhari*. Knowledge is gained. Now on this knowledge, the effort to gain three objectives is necessary. First, *belief* inside our self according to this knowledge. Secondly, *practice* according to this knowledge. Thirdly, spreading this *belief* and this *practice* in the world. In the early period of Islam when an effort was made on all these three aspects of the knowledge which was brought by the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, the False of that time, i.e., Rome and Persia, which was running on the worldly resources, turned into pieces. In the future, Dajjaal will show so great power that today's powers are nothing before that power. In that time, Hazrat Mahdi (may Allāh be pleased with him) from the earth and Hazrat Isa A'LAIHISSALĀM from the sky will come and will make effort on this knowledge with the method of and in the manner of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM. On this, Allāh will ruin this power of Dajjaal. When in the past it has happened and it will happen in the future, then why we doubt its

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Firstly I conveyed the above message to the *jamā'at* of the religious students of *Dar-ul-Uloom Deoband* that came at night. After this, these respectable guests came to have tea with Hazrat Maulana, which is a routine here. Hazrat Maulana wanted to talk to them in person and, in a very feeble voice, said:

"Why have you come here? Why did you leave the big *madrasah* like *Deoband* and its kind-hearted teachers, comfortable buildings of its boarding-houses and your everyday environment, and have come here?" (Then he himself answered to his question...) "You people have come here to create the love of giving one's life in the effort of spreading the Word of Allāh, and for learning its method[1]; and for gaining

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happening in the middle? All this can happen today if certain people make effort on this knowledge in the way of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM and the *sah'āba* RAZIALLĀHU A'NHUM. The practices which have come out from the body of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, Allāh has made them more powerful than the atom. Allāh has made each and every of his practices a means of bringing *change* in the world. For example, *Salāt-ul-Istisq'a* (prayer for asking rain) is the means of bringing change in the state of the earth. *Salāt-ul-Khusoof* and *Salāt-ul-Kusoof* (prayers offered at the time of lunar or solar eclipse) are for bringing change in the states of moon and sun. *Du'aa* and *Salāt-ul-Hājat* (prayer offered in the hour of need) are for bringing change in all unfavourable circumstances, both individual and collective. By splitting of the moon into two parts on the Holy Prophet's (SALLALLĀHU A'LAIHE WASALLAM) pointing of his index-finger, we were told that the action which has come out from the body of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, has power like this. This pointing of finger was an action related to the Nature; actions of *shari'at* are even more powerful. Today, those who have some pictures of power with them (i.e., are in power), people are requesting them to implement our knowledge. I say that Qur'ān and Hadees have not come to *beg* from these people. Qur'ān has rather come to *decide* the existence or non-existence and going up or down of the possessors of these pictures." [HSM]

[1] Since the *practice* and talks of calling people to the Good and spreading the Word of Allāh, in the way of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, have long been absent from the collective lives of Muslims, the *knowledge* of these things has naturally died as well. Leaving of this 'work' has left a great vacuum in the intellect of even the learned people about its

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the rewards which Allãh has promised on doing this work– having faith in Allãh's promises and hoping nothing from others, and to learn doing this work by cutting off all such hopes."

> And strive hard in Allãh's cause with all the striving that is due to Him: it is He who has elected you [to carry His message], and has laid no hardship on you in [anything that pertains to] religion... [Q. 22:78]

Hazrat Maulana further said on this subject:

"The extent to which it is required that one should look only upon Allãh, there appears the need of an equal effort on the aspect that one should not look upon others besides Allãh; rather one should exercise doing this work while completely rejecting all avenues of material assistance: ...my reward rests with none but Allãh.[Q. 11:29] It is reported in a Hadees that the people who do good deeds, expecting some favours of others, will be told on the Last Day to go and take their reward from them."

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To the same students, Hazrat Maulana said:

"*Establishing* the *salãt* is an act which corrects the entire life. However, this *establishing* of *salãt* will get complete if one develops those qualities which are reported in the context of *salãt* at various places in the Holy Qur'ãn. For example, it is said that: Truly, to a happy state shall attain the believers: those

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doing. It is for this reason that even the practising Muslims need to learn this knowledge and regain this practice. See that Hazrat Maulana RAHMATULLÃH A'LAIHE is saying this thing to the *ulama*– so that they may bring this dead knowledge and forgotten practice to life– first in themselves, and then, make efforts for inspiring the love and taste of sacrificing lives in spreading the Word of Allãh in the common Muslims.

In answer to the question of a leading religious figure that "how *deen* will spread?", Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE replied: "Where *deen* is?? The question of 'spread' rises only for a thing which is already present." [HSM]

who humble themselves in their prayer[Q. 23:01-02] Moreover, in the first chapter of *surah Baq'ara*, after ...who believe in the Unseen, and are constant in prayer (establish the prayer)..[Q. 02:03], it is said that ...it is they who are successful[Q. 02:05] Putting these two verses together, it becomes clearly known that *establishing* the *salãt* also includes *humbleness*– and the people who offer up *salãt* without humbleness are not among those 'who establish *salãt*'. Whereas about the method and procedure of developing humbleness in the *salãt*, a hint is given in another verse, i.e., to accelerate this belief that one is standing before Allãh: ...[and this] indeed, is a hard thing for all but the humble in spirit, who know with certainty that they shall meet their Sustainer and that unto Him they shall return" [Q. 02:45-46]

Hazrat Maulana further said:

"Nor is there any reason for restricting the words ...meet their Sustainer to the hereafter. It, in the same way, applies to the realisation of Allãh's presence experienced by His bondsmen during the *salãt*."

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Hazrat Maulana further said in this connection:

"Regarding the promises of betterment and success that are reported in: Truly, to a happy state shall attain the believers.[Q. 23:01] and in: ...it is they who shall attain to a happy state[Q. 02:05], there is no hard and fast reason for restricting these promises only to the hereafter: the success and betterment of this world is also contained in these promises. This means that for those having these attributes of faith, Allãh's *Invisible Help* is responsible for smoothing their path and to take them to success and betterment in this world as well."

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Hazrat Maulana further said in this connection:

"The thing named '*Invisible Help*' and '*Invisible Power*' is not given from the beginning; rather it is accompanied in the

hour of need. Take it this way that it is stored in Allãh's reserves. Moreover, the condition of the true faith and reliance on Allãh is that we should depend more on *Invisible Help* and *Invisible Power* than what we can earn by our own hands."

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Hazrat Maulana further said in this connection:

"There is no reason for restricting ...and spend on others out of what We provide for them as sustenance [Q. 02:03] alone to riches and wealth. Whatever ability, external or internal, which Allãh has given us, e.g., the quality to think or to have an opinion, hands and feet, etc., are Allãh's gifts. Using these things in Allãh's works and for His *deen* is also included in *spending* in His path[1]."

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To those students, Hazrat Maulana further said:

"Think of your worth and value! All the material treasures of this world cannot equal your value. No one is able to price your value except Allãh. You are the deputies of the Prophets A'LAIHIMUSSALÃM, who tell the whole world that '...my reward rests with none but Allãh...' [Q. 11:29]. Your work is to serve the believers, humbly and politely, having faith and reliance only in Allãh's reward and cutting hopes from others. This will complete and ornate the obedience."

[1] Hazrat Maulana once said: "While out in this path, pay added attention to fulfilling all the commands which are due for heart, tongue, eye, feet, mind, and all other parts of your body. For example, the command about the *heart* is that it should have been drowned in Allãh's greatness and fearfulness all the time; the merit of the *tongue* is that it should always be speaking Allãh's Word and should remain doing His *zikr*, what is due on *eye* is to take warning and lesson from whatever it sees. In the like manner, all the parts of body should be kept busy in doing only what they are actually for."

[HSM]

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Talking to a leading worker and guide of a famous religious group who came to see and inquire after his health, Hazrat Maulana said:

"We do not keep records of accounts! The people doing religious work are also feeling the necessity of keeping record of accounts because that confidence and trust in one another is lost due to which there remains no such need. If we develop that confidence again by our way of working, the time which is spent in keeping records could be saved for purely religious work."

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A leading figure[1] of a famous religious-cum-political party of India (who was a great and inspiring orator of India as well) came to see and inquire after the health of Hazrat Maulana in his last illness. Hazrat Maulana had got very seriously ill two days before, and was so weak that he could only be heard by placing the ear close to his lips. When he was informed of the arrival of that elder, he sought for me (the compiler) and said: "It is necessary that I should talk to him. But it should be in this way that you will keep your ear close to my mouth, and whatever I say, you will remain conveying that to him." Therefore when that elder entered the room, Hazrat Maulana started conferring through me; but Allāh gave him such strength after two or three minutes that he went on speaking continuously for nearly half an hour. From his talk on this occasion what I could pen is given below.

Hazrat Maulana said:

"Whenever one Muslim meets another Muslim, their meeting must be for the spreading of Islam, otherwise, there will remain no difference between the meetings of Muslims and those of non-Muslims. Please stay here for some days and study our work. Without this it will be difficult to understand

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[1] He was Syed Ata-ullah Shah Bukhari RAHMATULLĀH A'LAIHE. [HSM]

our talks and to know our objectives. The fact about which I want to say something is that the Muhammadan bonds of cohesion (i.e., meeting and treating people in the manner of and with the state-of-the-heart like that of the Prophet Muhammad SALLALLĀHU A'LAIHE WASALLAM) are no more alive. We should bring them to life, and should *consume* ourselves in doing this effort."

[Then Hazrat Maulana started telling how and why he adopted the work of *Tableegh*. He said:]

"I started [my career] with religious school-teaching (that is, I taught in a *madrasah*). The students crowded around, and those with promising intellect and potential started coming in large numbers. Then, having thought about the result of all my efforts on these students, I got that the students who were to come to *madrasahs* only to become *ulama*, would become only the *ulama* even after attending my lectures. And after the completion of studies, their occupations will not be different from those which are usually adopted. That is, some of them will study herbal medicine and will open clinics; some will get job in a school or college after taking a university examination; some will start and keep on religious school-teaching– nothing else will be achieved besides this. When I thought on it, my heart turned from religious school-teaching."

"After this, a time came when my Hazrat RAHMATULLĀH A'LAIHE (i.e., my preceptor) gave me the permission to instruct the seekers of *zikr*, and I started doing so. My attention increased towards the line of *zikr*. It was just with Allāh's support that the people who came to seek my direction, so swiftly rose to higher spiritual stages and so rapid changes came in their conditions that even I myself got surprised. I started thinking what that was, and what would be the result if I remained doing this work. At the most it will produce some spiritually developed people and steady doers of *zikr*. And when they would get popular, some people would visit them seeking *du'aa* for success in court cases, some would visit seeking *ta'veez* (amulets) to have children, some would visit seeking

their *du'aa* to expand their trade and business– and, at the most, some other seekers of *zikr* would undertake spiritual exercises and would gain proficiency in *zikr* through these people, thereby forming a *line* of spiritually developed people. When I thought on it, my attention turned also from this line. I, then, concluded that the correct use of all the outward and inward potentials given to people by Allãh was to invest them only in that work in which the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM himself invested his potentials. That work is: taking people towards Allãh, especially those who are unmindful of Him and are empty of the '*want*' of *deen*, and setting such a tradition that one's life is of no value in the cause of spreading Allãh's words[1]. It is this invitation which makes the whole of our movement, and which we tell everybody. If this work gets start, then thousand times more *madrasahs* and *khanqãhs* (Islamic convents) will be established as compared to those existing presently; rather every Muslim will become a *madrasah* and *khanqãh* in himself (i.e., a source and centre of religious education and spiritual training). Then the divine gift of *deen*, brought by the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, will begin to be distributed among all the people. This is the right and the prestige of *deen* that it should reach out to everyone, to all the high and low."

"Hazrat! Allãh has blessed you with a power. By that, I am not talking of your command on language and oratory. I am referring rather to the fact that you are the head and well-obeyed person of a big group. Thousands of people obey you.

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[1] That is, lighting the flame of *deen* in the hearts of those who are empty of this want, i.e., by going to people in person. Whereas the previous two lines– *madrasah* and *khanqãh*– are those in which people come to us by themselves. People will come to us only when they have the respect and value of *deen* in their hearts. When this thing is not present, who will come? Therefore, making effort to create this sensibility is the first and foremost requirement. This is the work of *da'wat*. In words of a special servant of Allãh: "*Madrasah* is for education. *Khanqãh* is for *tazkiyah* (inner-development). *Da'wat* is for conveying the Word of Allãh to the people." [HSM]

Do honour to this blessed quality and use it for Allãh's works and for spreading His words. It will be possible if you turn the attention of those people who obey you towards this work so that they may live with our people for some days, understand and learn this work, and then do it within their own circles. If your people get the training of this work in addition to the work of their own, they will be benefiting the world even more, *Insha-Allãh.*"

[Then Hazrat Maulaňa told how the doers of religious works should do their work, i.e., what they must do and what they must not do, and how the Muslims can rise and make progress. He said:]

"Hazrat! *Imãn* has two wings: first, being hard and strong against the enemies of Allãh and the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM; and secondly, being kind-hearted and merciful to all the believers and lovers of Allãh and the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM– keeping ourselves low and humble before them. [Here Hazrat Maulana quoted the following verses in support of his words: '...humble towards the believers, proud towards all who deny the truth...' [Q. 05:54] and '...firm and unyielding towards all deniers of the truth, [yet] full of mercy towards one another...' [Q. 48:29]] Both the wings are necessary for the believers to rise and progress. No bird can fly with one wing."

After listening to this talk, this elder, who was very respectful and faithful to Hazrat Maulana, said: "All my age of strength and youthfulness has been spent on other works. No elder brought me to this work in those days. Now, when old age is catching upon me and I do not find enough spirit and ability to do any new work, Hazrat wishes to take his work from me. At this stage I am of no worth for any work!"

Hazrat Maulana replied:

"If at that time you thought that you had some power and strength and you could do some work, then you were, in fact,

not fit for Allāh's work. But now, if you are dead sure that you do not have any power and strength, and cannot do anything, it is only now that you have become able to do Allāh's work. It is among the pre-conditions of doing Allāh's work and deserving His help that one should regard oneself as completely incapable and helpless. One should believe that only Allāh is the sole Doer, because divine help does not come otherwise. A Hadees-e-Qudsi reports: **I am with those who are heartbroken ones.**"

Hazrat Maulana further said:

"I am thankful to the people of politics as well. They have been holding the attention of the government towards themselves for long, letting me to continue doing my work in peace all these days."

While seeking permission to leave, this respectable elder requested for *du'aa*, upon which Hazrat Maulana said:

"Hazrat! Making *du'aa* for a Muslim in his absence is, in fact, a *du'aa* for one's own self. It is reported in a Hadees: **When a Muslim utters du'aa for the good of his Muslim brother, the angels pray: 'And the same to you.'** Therefore, praying for some betterment for every Muslim is, in fact, a definite way of having the angels pray for oneself[1]."

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[1] Readers are requested to study here the translator's note '*Maulana Muhammad Ilyas's Attention Towards Various Muslim Parties*', which, in a sense, is an explanation of this saying. [HSM]

TEN

[This chapter of WORDS was first published in the *Rabi'-ul-Oola* & *Rabi'-ul-Ukhra* 1366H (February & March 1947) issues of *al-Furq'an.*]

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Hazrat Maulana said:

"In connection with this work of religious invitation, it is necessary to meet Muslims of all walks of life and to make efforts to bring every of them to this work. I relate one of my own experiences. [After this, Hazrat Maulana Muhammad Ilyas RAHMATULLÄH A'LAIHE referred to a famous *a'alim* and religious elder of that age, who was a distinguished figure among the pupils of *Sheikh-ul-Hind* Maulana Mahmood Hasan RAHMATULLÄH A'LAIHE, and said:] This person publicly expressed some entirely incorrect and unsuitable remarks about Hazrat *Sheikh-ul-Hind* RAHMATULLÄH A'LAIHE. This greatly hurt me, and I grew so sick of the sight of him that I didn't like even seeing his face. After a few days when I got into this work, it came to my heart one day that this type of attitude towards him was not correct. After all, he is a Muslim and a believer, and the properties of the person of Hazrat *Sheikh-ul-Hind* RAHMATULLÄH A'LAIHE would also be found there in him. And, he also has the light of the knowledge of the Holy Qur'ãn. Then, remaining away from a person gifted with so many blessings is a loss of my own. So I thought it necessary for me to pay honour and visit to him, due to his religious merits. And about what which had hurt my heart, I

thought that it might be because of something which he, having heard from someone else and taking that to be true, would have voiced publicly; or rather, it may be an error of judgement on his part. In any case, this error was not so grave as to justify my leaving him in this manner."

"I repeatedly explained these words to my self in privacies and rejected whatever arguments my self placed against them. I recalled the rewards and returns which are reported in the Qur'ãn and Hadees concerning '*visiting a Muslim*' and '*ikrãm-e-Muslim*'[1], and reminded my self of them. At last, I decided to visit him in person."

"Again, I was very much in two minds about whether I should meet him only with the intention to *visit* according to *shari'at*, or for presenting him this religious invitation. (That is to say, which of these two prefers, or is liked more by Allãh.) I finally decided to bias my intention to include both these, *the visit* as well as *the invitation*, so as to *Insha-Allãh* get the

[1] A very delicate contrast between *haq* (right) and *ikrãm* (giving someone more than, or other than, his right) can be seen in the following example given by Mufti Zain-ul-Ãbideen sahib. He said: "Mutual *salãm* is the Islamic right of Muslims. If a Muslim says '*Assalãm-o-alaikum*' to a brother Muslim, then he has paid the Islamic right of his Muslim brother. If while answering to this *salãm* this Muslim says '*Wa-alaikum-us-salãm*', then he also has paid the Islamic right of his Muslim brother. But if this Muslim adds '*Wa-rahmatullãh wa-barakãtuh*' to this of his answer, then this becomes *ikrãm*."

Maulana Muhammad Ahmad Laat sahib said in a talk: "The extreme of *ikrãm* is that when Hazrat Ikrama RAZIALLÃHU A'NHU embraced Islam, the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM told his *sah'ãba* not to utter bad remarks about his father Abu Jahl– because this will hurt Ikrama! ... The best *ikrãm* of a Muslim is to take him from the path of hell and to put him on the path of paradise, whereas the best *ikrãm* of human beings (i.e., the best form of fulfilling human rights) is to take them into Islam..."

Readers are requested to study here the translator's note '*Maulana Muhammad Ilyas's Attention Towards Various Muslim Parties*', present at the end of this book. [HSM]

fullest rewards of both these intentions[1]. That was what I did; and that meeting became the cause of many benefits and blessings."

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In this line of discussion, Hazrat Maulana further said:

"Certain respectable people among us are not pleased with my way of working, that for this religious work I meet and want to meet people of every level of society and Muslims of all walks of life, and request my people also to meet and mix with all these people. However, while feeling the pain of their displeasure and considering them as excused, I feel making a constant effort of taking them to this way of working a necessary part of giving thanks to Allāh[2]."

If the truth showers upon you, shower it on the humankind.

Hazrat Maulana added, saying that:

"These respectable people regard this style of working as foreign to the method and taste of our late Hazrat[3] RAHMATULLĀH

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[1] Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE used to say: "Seeing a Muslim is the *zikr* of the eye; visiting him is the *zikr* of the feet." [HSM]

[2] This thankfulness becomes due on me because Allāh has given me the understanding of this work, and is taking this work from me. [HSM]

[3] Here, Hazrat Maulana is referring to his preceptor, Maulana Rasheed Ahmad Gangohi RAHMATULLĀH A'LAIHE.

The work of *Tableegh*, in which there is one's own *going* in person to others is the basic thing, was against the mode of working of great Muslim scholars of that age, due to which many learned people were not in the favour of this way of working. Many *ulama* who even agreed with this way of working were of the opinion that first of all one place should be selected and focused, and all out efforts should be made to make that place a model. Whereas to Hazrat Maulana, this idea was against the Holy Prophet's (SALLALLĀHU A'LAIHE WASALLAM) way of working, because he himself worked on all sides at the same time, not waiting for one place to become a model place. One place, that is, ***Madinah***, became a model place, but only due to working on all sides and in every department of life. The people who are 'movement-minded' and have superficial knowledge often get derailed with

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A·LAIHE. Whereas what I say is that the thing which, in every respect, has been found useful and extremely beneficial for *deen* by way of considerable practice and experience, then discarding it just because our *sheikh* didn't do it, is a big mistake. A *sheikh* is only a *sheikh*; after all he is not Allãh[1]."

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Hazrat Maulana said:

"Towards this religious work (i.e., mass-movement for the reformation of the *Ummat* and the *tableegh* of *deen*) to which

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the outer-picture of this flowery idea, because the carriers of such ideas are usually rich in quoting examples in support of their ideas. Hazrat Maulana was absolutely clear in the correctness of his deduction from the way of working of the Holy Prophet SALLALLÃHU A·LAIHE WASALLAM that the shape of his method of working was most *near* to the shape of the Holy Prophet's (SALLALLÃHU A·LAIHE WASALLAM) way of working. He had full faith in it. In connection with remaining alert from such thoughts which can mislead the attention of the workers when they get tired by making effort in some place and get no fruitful result, and start thinking to 'strengthen the centre first', Hazrat Maulana wrote in one of his letters to Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLÃH A·LAIHE: "...Specifying some place for *Tableegh* and putting other places for the future, is a severe principle mistake, and is a very dangerous and poisonous idea. Never, never give this idea place in the heart; never allow this idea to enter your heart. The hurdles about *Tableegh* which you have written are true in appearance, but it takes no time to alter the situation for the Causer of causes..."

Mother of the Believers Hazrat Ãisha RAZIALLÃHU A·NHA reports: 'When the Holy Prophet SALLALLÃHU A·LAIHE WASALLAM stood in the early hours of the night for *tahajjad* prayer, a sound like that of boiling cooking-pot used to come out from his chest.' I (the translator) ask the people of this thought that was the worry with which the blessed chest of the Holy Prophet SALLALLÃHU A·LAIHE WASALLAM filled was that he did not had means for giving dowry to his daughter Hazrat Fatima RAZIALLÃHU A·NHA, or it was because Muslims had no state of their own? How daring is this blame on the person of the Holy Prophet SALLALLÃHU A·LAIHE WASALLAM that his entire struggle was for capturing a piece of land! May Allãh give us this understanding. [HSM]

[1] On another occasion Hazrat Maulana said: "Falling in love with the person or the talks of someone to such proportions that in this love one makes the person of that human a replacement of the Holy Prophet SALLALLÃHU A·LAIHE WASALLAM, and his talks the Words of Allãh, is *shirk* in my view." [HSM]

Allāh has turned my attention[1], has His special support. By the grace and kindness of Allāh, I was granted some special

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[1] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLĀH A'LAIHE reports: In that blessed religious environment which was Hazrat Maulana's cradle, and where he spent his tender age, such thoughts were beyond expectation that *deen* is going out from the lives of the Muslims and their hearts are rapidly becoming empty of the worth and '*want*' of *deen*. In that religious environment since only such people are met with who are already developed in religion or those who come to ask-for religious ruling in their matters, therefore there was no such practical experience of the increasingly un-want, ungratefulness, and even the disgrace and disrespect of *deen* on part of common Muslims. The only thing that could be thought about in that environment was that the religious life of the Muslims has passed far away from the stages of the efforts on the initials of *deen*, and the business which is now needed is working on the advanced and specialised areas of *deen*. Therefore, living in that circle, switching attention to any other work (except the activities like starting and running of *madrasahs*, delivering lectures on the Qur'ān and Hadees, writing and compiling religious books, giving and interpreting religious rulings, rejecting and opposing the innovations in religion, debating and arguing with the refusers of the Truth, giving direction to the seekers of inner development, and the like) was much more difficult. The nature of work over there was such that the ground is prepared, and only the work of plantation is awaited. There's no denying that this thing was true for that religious family and atmosphere because as a result of the efforts of their elders, the efforts whose span was spreading over to many centuries, their religious grounds were fully prepared, and their religious gardens were rich in greenery and were in full fruition.

The natural demand of this background was that Hazrat Maulana should have chosen any of these departments for his working, and should have brought all his God-gifted talents and merits into play, and should have offered all his services to the development of that aspect of the religion. But Allāh bestowed the direction of this work on him and revealed this fact to his insight that even the capital, depending on which is all this debit and credit, is quickly decreasing in the hands of the Muslims. The ground, on which these trees are to be planted, even that ground is swiftly slipping under the feet like sand. Mother-faiths are becoming weak, and this weakness is rapidly increasing. In his very deep words: "Mother-faiths have lost their signs of motherhood, and in them there is no more strength for the nourishing and up-bringing of the daughter-faiths." Faith in the Person and attributes of Allāh and in the prophethood of the Holy Prophet SALLALLAHU A'LAIHE WASALLAM is on the decline; consciousness of standing before Allāh on

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advantages: the elders who even had some doubts due to lack of information about this work of mine, remained silent because of me and did not expose their differences of opinion. These advantages are:

1. I have been enjoying a special humble association with almost all the religious elders of my time. *Alh'amdulillah*! The favours and confidence of all of them remained with me all the time.
2. My noble father was a high-ranking religious elder and was unanimously accepted by the followers of different religious schools of thought, having disagreements among themselves.
3. My family has been of a special influence, respect and honour."

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Hazrat Maulana said:

"With due respect and honour, convey this message to the righteous *ulama* that the favourable view which they are entertaining for, or the attention which they are paying to this

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the Day of Judgement is continuously weakening; value of the Word of Allāh, weight of the talks of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, and the respect and regard of *deen* are becoming low; love of gaining heavenly positions and the hopes of divine promises are fastly losing their colours.

The effect of the revealing of this fact and its understanding was so deep that the direction of Hazrat Maulana's life changed completely, and the principles of his method of working also got a complete change. The foundation of his movement was the realisation and fully understanding of this fact that there is a wavering and shaking in the foundation of the Muslims, and the actual work and most immediate concern is the strengthening of this foundation. These were the things which became the cause of Hazrat Maulana's coming to this work. He maintained that working on the advanced faculties of *deen*, though necessary in its own category, is working on a groundless structure and is a before-time work.

Readers are requested to study here the translator's note '*Maulana Muhammad Ilyas's Attention Towards Various Muslim Parties*', present at the end of this book. [HSM]

movement of mine is, either because the uneducated *Mewāti* people have given them some knowledge about this work, or by seeing some patterns of religious development in them. These people had been worshipping even the dung, and hence, were worse than the former polytheists (who used to worship beautiful idols and shining stones instead). Then, how this mere reporting or seeing the work of such low-profile people can give a correct assessment[1] of [the depth and reach of] this work? If the people of *ulama* community understand this work by meeting me in person, they will come to know the real value and status of this work."

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Hazrat Maulana said:

"A special aim of this movement of ours is that by dominating the desire of *deen* over all the other desires of Muslims and unifying their aims in this way, and by promoting social intercourse on the principle of *ikrām-e-Muslim*, all the people be made the picture of the Hadees: **The Muslims are like one body.**[2]"

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[1] Hazrat Maulana wrote in a letter: "Never take these people of *Mewāt* as reformers. Other than this *leaving homes* for spreading *deen*– which you should also learn from these people– you should consider these people in need of every other thing..." [HSM]

[2] This thing can be achieved only when the purposes, desires and work of all the Muslims are one and the same, that is, the purpose, desire and work of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM. Maulana Muhammad Jameel sahib gave a very commonly understandable example in respect of mutual love and unity. He said: "While cutting a fruit the knife was in the right hand. The thumb of left hand got wounded by the knife. All parts of body are seeing that the right hand has cut the thumb, but it never happens that the left hand files a court case against the right hand. This is the call of that Hadees in which it is said that *The Muslims are like one body*." [HSM]

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Hazrat Maulana said:

"In this work of ours, there is a great need of sincerity and true-heartedness with collective effort and ...consultation among themselves[1] [Q. 42:38]. Without it, there is a great danger."

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[1] That is to say, to settle all matters of common concern with consultation (*mashwarah*). *Mashwarah* is such an important thing that Allãh Himself directed the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM to take *mashwarah* from his *sah'ãba* RAZIALLÃHU A'NHUM: '*And it was by Allãh's grace that you [O Prophet] dealt gently with your followers: for if you had been harsh and hard of heart, they would indeed have broken away from you. Pardon them, then, and pray that they be forgiven. And take counsel with them in all matters of public concern; then, when you had decided upon a course of action, place your trust in Allãh: for, verily, Allãh loves those who place their trust in Him.*' [Q. 03:159] This verse implies that government by consent and council is the footing of Islamic statecraft. The pronoun 'them' relates to the believers, that is, to the whole community; while the word *al-amr* occurring in this context denotes all affairs of public concern, including state administration. All authorities agree in that the above ordinance, although addressed in the first instance to the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, is binding on all Muslims and for all times.

This is among the manners of *mashwarah* that a person should keep his tongue sweet and his heart soft. In the above verse, Allãh has made us known a quality of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM that He has made him soft– and if he had been harsh of tongue and hard of heart, then, despite him being complete and perfect and despite him carrying all qualities of goodness, people would never get themselves attached to him but would have detached from him instead. This is a very high ranking stage of moral attributes, and one who achieves this stage, becomes Allãh's beloved; and the *Ummat* will go on attaching to him. We must take lesson from the warning which this verse carries. Note that there have been instances when, despite him being always on the Right and being the speaker of the Right [about which Allãh Himself announces as: '*And neither does he speak out of his own desire: that [which he conveys to you] is but [a divine] inspiration with which he is being inspired.*' [Q. 53:3-4]], even the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM considered himself bound by the decision of his council and had to let go his opinion. The example of the battle of Uhud can be given here as a reference.

On hearing of the approach of an army comprising ten thousand men under the command of Abu Sufyãn (who, later, embraced Islam after the conquest of *Makkah*, RAZIALLÃHU A'NHU) in the month of *Shawwãl* 3H, the Holy

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To some attendants, Hazrat Maulana said:

"Hazrat Farooq, *the Greatest Differentiator* RAZIALLĀHU A'NHU. used to tell Hazrat Abu U'baidah and Hazrat Ma'āz RAZIALLĀHU A'NHUM that: 'I am not independent of your supervision.' I also request you people to keep a watch over my condition. Where some correction seems necessary, please make this correction."

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Hazrat Maulana said:

"Whenever some messengers of the officials come to Hazrat Farooq, *the Greatest Differentiator* RAZIALLĀHU A'NHU, he used to ask the welfare and condition of those officials from them. His intention had been to seek information about their religious condition, and not just the customary '*how do you do*?'. Thus, when a messenger of one of the officials was asked

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Prophet SALLALLĀHU A'LAIHE WASALLAM held a council of war at which the tactics to be adopted were discussed. In view of the overwhelming cavalry forces at the disposal of the enemy, the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM himself was of the opinion that the Muslims should give battle from behind the fortifications of *Madinah* and, if need be, fight in its narrow streets and lanes; and his plan was supported by some of the most outstanding *sah'āba* RAZIALLĀHU A'NHUM. However, the majority of the young Muslim leaders who participated in the council strongly insisted on going forth and meeting the enemy in the open field. In obedience to the Qur'ānic principle that all communal affairs must be transacted on the basis of mutually-agreed decisions (as it runs in the above mentioned verse), the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM sorrowfully gave way to the will of the youth and fought this battle in the plain below the mountain of Uhud in the outskirts of *Madinah*.

The manners of *mashwarah* are very deep and extremely sensitive. Every action of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM carries a torch for us. Being in the right is one thing, but bringing others to the right– in a way that mutual unity does not suffer– needs the quality of selflessness. Following well-known saying of our elders seems very appropriate for closing this topic: 'Bringing people on one principle often needs the sacrifice of hundreds of other principles.' May Allāh give us this understanding. [HSM]

his official's condition, he complained: 'Where is the well-being there? I have seen even two dishes in his meals.' To *sah'āba* RAZIALLĀHU A'NHUM, the standard of well-being was to strictly maintain the life-style on which the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM had left them."

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Hazrat Maulana said:

"Praying Allāh for His mercy and sustenance, etc, is mandatory; but seeking compensation for worship and religious services, etc, in this world, is *harām*."

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Hazrat Maulana said:

"Branding a sinful Muslim as a positive unbeliever due to the error of his ways and saying that he will always remain in the hell, is a rather difficult job. Yes! The principle of 'disbelief without disbelief' (i.e., *not believing* of a believer) is correct[1]. All evil-practices are the branches of disbelief and are its descendants. In the same way, all good-practices are the descendants of *imān*. Hence, our movement is, in reality, the movement of *revival of faith* and *perfection of faith*[2]."

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[1] For example, a Muslim who, due to his ignorance or unawareness, says that nothing comes from *salāt*, is still a Muslim. This is so because he is not a 'refuser' of *salāt*, but is denying the benefits that come from *salāt*. In the like manner, a Muslim who is not offering the *salāt*, though he is doing a deadly sin and his action is like that of the unbelievers, and though this of his non-practice is causing deadly damage to the entire building of Islam, yet he is still a Muslim– a forgetful, careless, non-practicing and sinful Muslim. This is meant by '*disbelief without disbelief*' and '*not believing of a believer*'. [HSM]

[2] That is, preparing Muslims to appeal to Allāh for the forgiveness of their sins and to get determined not to commit sins again, and to promise Allāh that they will now live like Muslims (in the true sense of the word) and will leave the manners and practices of non-Muslims. Until a Muslim does not do so, his faith remains impure and imperfect. We are, therefore, preparing Muslims to re-read the *Kalimah* (i.e., revival of faith) and to re-start a

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Hazrat Maulana said:

"...who have made their religion [an object of] play and fun... [Q. 06:70] Performing religious activities purposelessly, or performing them for any purpose other than that of fulfilling the command of Allãh, attaining His pleasure and gaining eternal reward, is also making *deen* play and fun."

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Hazrat Maulana said:

"The instructions given in the Hadees: '*Think good of the believers*' and '*Thinking good of the others is an act of worship*', are for that situation when one is not making a deal with the others. On such occasions, it is good to think good of the others. But when dealing, however, the instruction is: '*Safety is in expecting the worst*'. Due to not understanding the difference of occasions and circumstances, great misunderstandings occur even in perceiving the clear divine commands."

172

Hazrat Maulana said:

"All those working in our cause must keep it in their minds that when out for *Tableegh*, they should give their chief and special attention to *ilm* and *zikr*. Increasing in *deen* is not possible without increasing in *ilm* and *zikr*. Together, this getting and completing of *ilm* and *zikr* must be in association with our elders of this line, and under their guidance and supervision."

"The *ilm* and *zikr* of the Prophets A·LAIHIMUSSALÃM was under the guidance and authority of Allãh. The esteemed *sah'ãbas' ilm* and *zikr* was under the direction and supervision of the Holy

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Muslim-like living (i.e., perfection of faith). It is in this perspective that our movement becomes the movement of *revival of faith* and *perfection of faith*. [HSM]

Prophet SALLALLÃHU A'LAIHE WASALLAM. Likewise, for the people of every age, the men of *ilm* and *zikr* of that age are like the deputies of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM. Therefore, we cannot afford to be indifferent to [the direction of] our elders in respect of *ilm* and *zikr*."

Hazrat Maulana further said:

"It is also necessary that when out for *Tableegh*, we should restrict ourselves to the particular activities of this work, and should refrain from all other activities[1]. These activities are:

1. *Tableeghi Gasht*[1];

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[1] Typical activities of this work are those with which the Prophets A'LAIHIMUSSALÃM were sent, as the following verse of the Holy Qur'ãn states: "*Indeed, Allãh bestowed a favour upon the believers when He raised up in their midst an apostle from among themselves, to convey His messages unto them, and to cause them to grow in purity, and to impart unto them the divine writ as well as wisdom...* [Q. 08:01]" Study here translator's note '*Six Numbers*' so as to get a deep understanding of this topic.

Hazrat Maulana said on an occasion: "Do the work of *Tableegh* in a way you perform your *salãt*." These words are very deep. That is, cutting off your body and attention from all other works and religious devotions, no matter how big and inviting Allãh's pleasure they are. Doing any other work inside the *salãt* breaks the *salãt*; and thinking of other things inside the *salãt* is also not good in any way. With such imperfections, true benefits of *salãt* are not yielded. Same is the case with the work of *Tableegh*.

On this topic, once Maulana Muhammad Yousuf RAHMATULLÃH A'LAIHE said: "Remember! You are going out leaving your house, people of your house and your particular atmosphere. You are not leaving behind your *nafs* and Satan. These two enemies will always remain with you day and night, and on every step. Your bad habits are also going with you. All these things will pull you towards those deeds from which darkness comes in you, so that you may remain away from Allãh and the things of His pleasure. You can protect yourself from the evil of these enemies only when you, except the six or seven hours of sleep, get yourself busy with these blessed activities, that is, either you would be giving the *da'wat* of *imãn* and the deeds of *imãn*, or you would be busy in performing any worship like *salãt*, *zikr*, or recitation of the Holy Qur'ãn, or you would be busy with learning and teaching of *deen*, or you would be doing any work concerning *khidmat* (serving people)..." [HSM]

2. *Ilm*;
3. *Zikr*;
4. The practice of *serving others*: especially our companions who leave their roofs for *deen*, and the other people in general;
5. Paying added attention to the *correction of intention*, *sincerity* and *self-accountability*; and *renewing* our *imān* and *ih'tisāb*[2] repeatedly by

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[1] The *gasht* was very important in the sight of Hazrat Maulana. He maintained that 'moving about' and stepping of feet for spreading *deen* was the first-rate necessity. This fact is present everywhere in this book if one reads it with deep meditation. On an occasion he said about *gasht*: "Go in the *gasht* as one goes out to find a lost thing." Suffice it to quote here one of a very well known sayings of Hazrat Maulana in respect of *gasht*, which is so self-explanatory that there needs nothing further to be said; he said: "*General gasht* (i.e., meeting common people) is the backbone of our work; and is the *sunnat* of all the Prophets." The work of *Tableegh* is: going in person to those having no '*want*' of *deen*. Thinking that people should come to us (in contrast with our going to them in person), or giving *gasht* the secondary status in our way of working, is actually breaking the backbone of *Tableegh*.

In respect of the activity of *gasht*, Maulana Muhammad Yousuf RAHMATULLĀH A'LAIHE wrote in a letter: "For the advancement and strengthening of the practice of *Tableegh*, and for the life and fertility of the *farāez*, *Gasht* is like base and root. Without it, being busy with *Tableeghi* system is totally a false appearance. However, the principles which are proposed for *Gasht*, i.e., attention towards Allāh, *zikr*, gathering, way of talking, etc.,– only abiding by and sticking close to these principles will attract the blessings of *Gasht* and will put strength in this activity; and without it, *Gasht* is totally a risk..." [HSM]

[2] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLĀH A'LAIHE reports: Like *ilm* and *zikr*, the words *imān* and *ih'tisāb* also had special meanings in the sight of Hazrat Maulana. In his terminology, *imān* stands for the *substance* of our faith in Allāh's promises; whereas *ih'tisāb* is the measurement of the *degree* of our faith in these promises, together with the judgement of our actions, that how far these actions are in harmony with those of the actions of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, both in shape as well as in spirit.

All of Hazrat Maulana's efforts and all the activities of his movement are based on this *imān* and *ih'tisāb*, i.e., putting faith in Allāh's promises and keeping our actions and the direction of our self in a way similar to those of

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> putting the blame of falling short in sincerity on ourselves[1]. That is, we should be carrying this realisation while starting the journey, and should be refreshing this realisation again and again during the journey, that this coming out of ours is only for Allãh– in an effort to win the heavenly gifts of serving and assisting *deen*, and of facing the difficulties of this path. It means that this realisation should be impressed on the heart again and again that if this coming out becomes purely for Allãh and hits the mark of acceptance, then such and such gifts, which have been reported in the Qur'ãn and Hadees on doing this work, will sure be given to us."

"In every situation, we should refresh our faith and hopes of these divine promises again and again, and should chain all our activities to this faith and this realisation. This is called ***imãn*** and ***ih'tisãb***, and is the soul of our activities."

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Hazrat Maulana said:

"Ah! No belief has remained in the promises of Allãh. Develop faith and trust in Allãh's promises; and should then practice doing this work on the basis of this faith and trust. Do

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the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, thus raising our stock for the life to come. He always emphasised that every deed of every person should be carrying this realisation. Maulana Abul-Hasan Ali Nadvi has summarised Hazrat Maulana Ilyas's words as follows: "For the *tableegh* and uplift of the Truth, migration & moving about– both personal and collective– is the ***body*** of ***deen***; ***imãn*** and ***ih'tisãb*** is the ***spirit*** of ***deen***."

[HSM]

[1] I (the translator) admit that I've not been able to clearly reproduce the thought present in this sentence of Hazrat Maulana RAHMATULLÃH A'LAIHE. I fortunately came across another of his saying carrying the subject of this sentence, which I am presenting here. 'When out in this path, there is a crying need for keeping the parts of body occupied with worships, together with a watch over the state of the heart.' [HSM]

not invent the meaning of Allãh's promises by yourself. Your knowledge and experience is much poor and limited. Take the meaning of His promises in view of the Highness of His Person, and beg Him to fulfil His promises in a way which suits His Highness and all-power. How can you estimate the meaning and actual reality of the gifts of the hereafter in this world– and how can that estimation be correct when in a Hadees-e-Qudsi the character of those gifts is couched in such words as: ...**what no eye has ever seen, and no ear has ever heard, and no heart has ever conceived**."

"Alas! We have caused ourselves a great loss by localising the dimensions of Allãh's promised-gifts according to our worldly understanding, observation and experience. Says a Hadees in this context: '**Of course, you have narrowed what was spacious...**' Allãh's giving and gifts will be according to the Highness of His Person."

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Hazrat Maulana said:

"The extent to which you have gone against the demand of: **And I have not created the invisible beings and men to any end other than that they may [know and] worship Me.** [Q. 51:56], proportionally to the same extent the appearance of the divine declarations like '*We have created for you all that is in the skies and in the earth*' has been held back. It means that in proportion with your lack in Allãh's slavery, you are lacking in benefiting from the creations of the earth and the sky."

"The universe had been made to serve you for the reason that you should do the work of Allãh, and remain obeying and serving Him, and go on spreading the things of His pleasure. Now, as you have abstained from your duty, [all that which is in] the earth and the sky have eventually twisted away from you[1]."

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[1] On this topic, once Maulana Muhammad Yousuf RAHMATULLAH A'LAIHE said: "Allãh made us His deputy in this world, made us the deputy of His Prophet

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SALLALLĀHU A'LAIHE WASALLAM, and made us the deputy of His Book. We disgraced all these three deputy-ships. It is for this reason that we have gone deep down." Since we are not doing what we were sent for, we are not receiving what was promised to us. An Urdu saying seems adequate here: 'As is your music and song, so is our giving and grant'. A dismissed and dethroned prime minister cannot enjoy the benefits and privileges of his post. Same is happening to us. See here translator's note '*The Foundation Principle of the Ummat*' as well. [HSM]

ELEVEN

[This chapter of WORDS was first published in monthly *al-Furq'an,* Lucknow, India.]

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Hazrat Maulana said:

"The stages, which the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM taught to achieve by sacrificing lives, or rather, with a keen desire of sacrificing lives, and whatever the *sah'āba* RAZIALLĀHU A'NHUM did get by surrendering themselves in the path of *deen*, you want to get them by only reading the books, lying comfortably in your beds[1]!"

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[1] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLĀH A'LAIHE reports: The use of tongue and pen in the religious works was a matter of routine all over the world. But giving more importance to bodily working for this purpose and considering that the increase in the amount of this *motion* is more necessary than the motion of tongue and pen, was the singularity of Hazrat Maulana in those days. In a talk he said: "Only speech has left. Writing has left. Religious conferences are the cheating of Satan. Do this; do that; but doing nothing! Brothers! Until you do not move your feet, the darkness of the heart is not going to finish..." He said: "We do not want *dead impressions* (i.e., written words, buildings, etc); we want *mobile persons*!"

In one of his letters to *Sheikh-ul-Hadees* Maulana Muhammad Zakariyya RAHMATULLĀH A'LAIHE, Hazrat Maulana wrote: "...I desire from the bottom of my heart that, you should pray with fullest attention that all this movement of mine should remain *practical* in nature. The excess of *words* should never pollute its working. Sayings and speeches should be just to support this work, and in a quantity which is felt necessary. *For Allāh is this not a*

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Hazrat Maulana added, saying that:

"We should at least shed our sweat for those rewards and fruits which were attached with shedding the blood[1]."

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Hazrat Maulana further said:

"The situation then was such that even Hazrat Abu Bakr RAZIALLĀHU A'NHU and Hazrat Umar RAZIALLĀHU A'NHU left this world weeping, despite having consumed themselves in the path of *deen* and having the sure promises of eternal success voiced by the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM."

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big work! [Q. 14:20]" In a letter to Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLĀH A'LAIHE, he wrote: "...The infectious disease of this age is the excess in the quantity of *words* (both spoken as well as written). And during the spread of an infection, no one remains empty of the effect of infection..."

Readers are requested to study here the 1st part of the translator's note '*Common Method of Learning Knowledge and Zikr*'. [HSM]

[1] But remember, when you are 'on' purpose, then big rewards are promised even for routine works. Without it, even sacrificing the life is of no avail. In a letter Hazrat Maulana wrote: "...The religion, whose worth and value could not be paid by selflessly sacrificing even thousands of lives, and whose actual value instead was the flooding of the blood of eyes and the burning of heart and soul, then, for that religion, our this so-called stepping of feet and our little efforts have, in reality, nothing to do with the actual obligation... But the promise of 50 times increase in the rewards, in comparison with the rewards given to the *sah'āba* RAZIALLĀHU A'NHUM on this work, for those who will do this work in a time far away from the time of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM... and the Qur'ānic promise like '*Allāh does not burden any human being with more than he is well able to bear...*' [Q. 02:286] increase our hopes..." In a talk he said: "Bringing one *sunnat* to life has the reward of giving up 100 lives in Allāh's cause. When such is the virtue about a *sunnat*, consider it for a *farz* by yourself; and then consider the returns of bringing to life the *farz* which stands foremost among all the *farāez*, that is, *da'wat*." [HSM]

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Hazrat Maulana further said:

"To consider merely liking some work as actual participation is a big deception; and this is what that Satan does: he satisfies a man with the mere appreciation of good works."

(These words mean that paying mere lip-service to some good work cannot replace actual participation. Fulfilling the right of work requires one to join and to do the work. Satan cheats many people in that agreeing with the work is just as good as joining and participation. This is a big deceiving of Satan.)

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Hazrat Maulana said:

"This movement of ours involves being kind to those who oppose us and putting friends to the hardship of work; now, everyone is welcome!"

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Hazrat Maulana said:

"Dear brothers! Unbelief and atheism (feeling no interest in religion) are very strong in this time. Under these conditions, individual and scattered attempts of reformation will not work. Hence, collective efforts should be made with full force[1]."

And hold fast, all together, unto the Rope with Allāh, and do not draw apart from one another... [Q. 03:103]

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Hazrat Maulana said:

"Holding fast to *ilm* and *zikr* is very much needed. We must, however, understand the reality of *ilm* and *zikr*."

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[1] Readers are requested to study here the translator's note '*Maulana Muhammad Ilyas's Attention Towards Various Muslim Parties*'. [HSM]

Then Hazrat Maulana started telling about the true nature of *zikr*:

"The reality of *zikr* is 'not being unmindful' and continuous involvement in the *farãez* of *deen*. This is the highest form of *zikr*. Therefore, keeping ourselves busy with helping and spreading *deen*, if it be with keeping the commands and promises of Allãh in mind, is a high stage of *zikr*."

Hazrat Maulana then said about the *nafl zikr*:

"The purpose of *nafl zikr* is that the spare time, that is, the time not occupied with *farãez*, is not wasted in *lã ya'ni*[1]. Through involving us in *lã ya'ni*, Satan wishes to extinguish the light and undermine the progress which we gain through performing *farãez*. The *nafl zikr* protects us from this insecurity. In short, the time which is spare from *farãez*, should

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[1] *Lã ya'ni*, in the words of Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE, is the name of doing a work, no matter how high its status be in *deen*, in a time or on an occasion when a work, no matter how low in status, becomes due. In one sitting he said: "Becoming busy with doing any deed other than the 'command of the situation', is *lã ya'ni*." Therefore, it is safe to say that in the time of collective *salãt*, recitation of the Holy Qur'ãn becomes *lã ya'ni* for a person who has not yet offered the *salãt*. This was why Hazrat Maulana's heart ached, that in a time when mother-faiths had lost their signs of motherhood in the Muslims, the weight of the talks of Allãh and the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM and the respect and regard of *deen* were on the decline, and there was a wavering and shaking in the foundation of the Muslims all over the world,– even religious figures and divines were using their potentials more in upper-grade religious engagements than doing work to strengthen this foundation work. To him, doing any higher-grade religious work was a before-time effort and an effort to catch the wind. Using the potentials of the people, their wealth, and their time– in the correct place and direction– was Hazrat Maulana's aim and obsession by giving currency to this way of working. Therefore, even for them who are out for this work, he was very keen in this respect. He used to name *lã ya'ni* as 'seventh number', and said on an occasion: "This seventh number requires that there should be no talks other than *Six Numbers*." In short, we may take the 'definition' of the word *lã ya'ni* as 'purposeless and needless talks and activities, and engagements of lesser importance'. In the language of idiom, 'a work done without having a [religious] sense of circumspection', that is, without a feeling for what is right or fitting for a particular occasion or time. [HSM]

be decorated with *nafl zikr* so as to prevent Satan causing us any harm by involving us in *lã ya'ni.*"

(Another striking and very important benefit of *nafl zikr* is that through it, the distinctive quality of *zikr* comes in routine religious practices, and one gets command over performing deeds only for obeying Allãh's command and for getting what He has promised.)

Afterwards, Hazrat Maulana said about the *farz zikr*:

"Involving oneself in *farãez*, even performing the *salãt*, if it be without keeping the commands and promises of Allãh in mind, is not true *zikr*. This is the *zikr* of only some parts of body, and an unmindfulness of the heart. In a Hadees, it is reported about the heart that: **If it (the heart) is corrected, the whole body is corrected; and if it is corrupted, the whole body is corrupted.** Thus, the actual thing is keeping oneself involved in the works of Allãh and being constantly mindful of His commands and promises. To us, this is the thing we want from *zikr*[1]."

[1] In explaining the status of *farz* and *nafl zikr*, Hazrat Maulana said on different occasions: "*Kalimah*, which is taught in the *khanqãh*, is the *nafl zikr*; whereas teaching this *Kalimah* to those who do not know it and their practices are away from its demand, is the *farz zikr*... In the nights is the *nafl zikr*, and in the day is the *farz zikr*, i.e., teaching the *Kalimah* LÃ ILÃHA ILLALLÃHU MUHAMMAD-UR-RASULULLÃH to those who do not know it... Those making efforts in the important *farz zikr* and those working in the *nafl zikr* are not equal... The credit associated with the *nafl zikr* is that Allãh says: 'I become the ear of the doer of *zikr*; I become the eye of the doer of *zikr*;...' Think by yourself what huge will be the reward when a person does the *farz zikr*... Attention should be paid to the grades and ranks of religious devotions... Doing the *nafl zikr* and putting the *farz zikr* aside, causes *deen* to fall."

Readers are requested to study here the translator's note, '*Common Method of Learning Knowledge and Zikr*', present at the end of this book. [HSM]

Then, Hazrat Maulana started unfolding the true nature of *ilm* :

"By *ilm*, it is not meant only to *know* the *masãil* (code of religious law) and the science of religion. Note that the Jews had a sound knowledge of their *shari'at* and were well at home in their heavenly knowledge, much to the extent that they knew not only the appearances and complexion of even the followers of the successors of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, but the presence of moles[1] on their bodies also. But did the mere *knowledge* of these things gave them any benefit?"

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In this very discussion, when speaking on the true nature of *ilm*, Hazrat Maulana said about its way of learning:

"The speciality of the pattern of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM for knowledge (that is, seeking knowledge by way of remaining in the company of and keeping oneself regularly in touch with the people of knowledge and practice, and always keeping the greatness and love of these respectable sources of knowledge in mind; thus, *practically* learning the religious way of living[2]) was such that: with increasing in knowledge, a

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[1] It is found in some Narrations that by recognising a birthmark, or something like this, in a specific part of the body of Hazrat Umar Farooq, *the Greatest Differentiator* RAZIALLÃHU A'NHU, some rabbis divined him to be the deputy of the Last of all the Holy Prophets SALLALLÃHU A'LAIHE WASALLAM, and that the fall of *Bait-ul-Maqdis* will occur in his times. Various such Narrations are contained in '*Izãlat-ul-Khifã*', written by Hazrat Shah Waliullãh RAHMATULLÃH A'LAIHE.

[2] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLÃH A'LAIHE reports: Hazrat Maulana said in this context: "The ways of learning knowledge are only those which are in current. This *Tableegh* is learning the method of using this knowledge." He was of the opinion that people should go in the form of *jamã'ats* to the centres of religious knowledge and the places where *deen* is present, where they should attentively attend the lectures and speeches of the people of knowledge and practice, and should see their way of living, their everyday meeting and dealing with the others, their journeys, their sittings, and all their other practices with added care, and should ask them about the religious way of doing everything when and where they need so. Doing this, they will learn the practical knowledge of *deen* in that natural

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person also increased in realising that he is still ignorant and far-behind in knowledge. Whereas the method of receiving knowledge which is current today, results such as with respect to the quantity of knowledge, the sense of being advanced in knowledge comes more. Such sense of self-advancement produces pride; and the person with pride in himself will not go to paradise. In addition, with the coming of this sense of being advanced in knowledge there remains no more desire of getting knowledge. This thing stops academic progress[1]."

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A respectable person, who presented himself to go out with a *jamā'at*, gave one hundred rupees also to Hazrat Maulana. Hazrat Maulana accepted the money and said:

"It is the desire of my heart to take an oath that I must not accept money from those who do not give a share of their lives and bodies for [the work of] *deen*[2]."

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way in which a child learns speaking, i.e., by constantly seeing, listening, and doing. It was Hazrat Maulana's considered opinion that the knowledge which can come from meeting the people of knowledge and practice, cannot come from any other source. He maintained that: "While getting knowledge today since the intention of pleasing Allāh is not made from the beginning, therefore that knowledge does not remain knowledge even from the beginning. It is the intention which makes the deeds worthy of Allāh's acceptance." [HSM]

[1] This subject is reported in a Hadees: '*Indeed knowledge is the biggest veil*'. Readers are requested to study here the translator's note '*Common Method of Learning Knowledge and Zikr*' present at the end of this book. [HSM]

[2] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLAH A'LAIHE reports: Seeing the huge expenses in the *Markaz*, wealthy people used to offer monetary assistance. Hazrat Maulana had a special principle in this respect. He did not consider wealth as the replacement of a person and of his time. He thought wealth to be the dirt of a man's hand and never took it to be standing in place of a man himself. He always told such people that 'Money is not needed, you are needed instead.' He accepted offers of only those who were working personally in this cause. In his view, the correct way of *spending* in the path of Allāh was only this, because the practice of the times of Prophet SALLALLAHU A'LAIHE WASALLAM was similar to this one. In those

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In this connection Hazrat Maulana further said:

"Spending wealth is, though an act of worship, yet not an objective in itself; spending wealth is given legal status in Islam for preventing our attachment to wealth."

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In this connection Hazrat Maulana further said:

"In the days of Hazrat Umar Farooq, *the Greatest Differentiator* RAZIALLAHU A'NHU, when the share of the spoils of war reached the Mother of the Believers Zaynab RAZIALLĀHU A'NHA (the amount might have been large; which perhaps, she thought, may cause attachment), she grew so upset as to pray: 'O Allāh! Do not let this [riches] see this house again.' Thus it so happened (i.e., she died soon afterwards)."

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Hazrat Maulana said:

"*Imān* is this that a person should feel pleasure and comfort in those things which cause pleasure and comfort to Allāh and the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM. Likewise, he should feel displeasure and discomfort in those things which put forth displeasure and discomfort to Allāh and the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM. The pain, as it is caused by the sword, is caused by the needle as well. Similarly, displeasure and discomfort to Allāh and the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM

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days, those who spent, and the people whose names we see very high on the scroll of donators, were those who were participating in the efforts for *deen* in person; and their names are rather among the front-liners.

In respect of accepting monetary assistance in the name of *deen*, once Maulana Muhammad Yousuf RAHMATULLĀH A'LAIHE wrote in a letter: "... People will come to you and will say that use our money in the work of *deen*. On such occasions, you will need to sacrifice the apparent means. You should say that here, in this work, the training of correct and religious method and the state-of-the-heart of spending money is given. After learning it, you should spend money by yourself after finding out the correct place of expenditure. Here, learn only the method..." [HSM]

is caused not only by the disbelief and polytheism, but by sins as well. Therefore, we should also feel sick of sins."

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One day, I (the compiler) came to Hazrat Maulana's room when some *Mewāti* people were busy with helping him in his *wuzu* for *Zuhr* prayer. (In his last illness Hazrat Maulana became so weak that he used to make *wuzu* while lying in bed.) As I arrived, he said:

"Hazrat Abdullah Ibn-e-Abbas RAZIALLĀHU A'NHU, who had achieved such a scholarly status regarding the knowledge of *deen* that Hazrat Umar Farooq, *the Greatest Differentiator* RAZIALLĀHU A'NHU, let him sit among the leading *sah'āba*; and who had seen not only the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM himself but also Hazrat Abu Bakr RAZIALLĀHU A'NHU and Hazrat Umar RAZIALLĀHU A'NHU while making *wuzu* for long– used to assist Hazrat Ali RAZIALLAHU A'NHU in *wuzu*. By this, his intention had been *to learn* as well.".

[After listening to these of Hazrat Maulana's words when I started seeing his *wuzu* with the intention of 'learning', it came to mind that his *wuzu* was carrying a lot of lesson for those healthy, i.e., how the *wuzu* should be made when a person is ill, and how should one help an ill man in *wuzu*, etc.]

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Referring to those *Mewāti* people who were helping him in *wuzu*, Hazrat Maulana again said to me (the compiler):

"I was just telling these people that, since they regard my *salāt* as better, so, in addition to the intention of nursing an ill man while helping me in *wuzu*, they should also make this intention that: 'O Allāh! We consider the *salāt* of this bondsman of Yours better than ours; we help him in *wuzu* so as to get a share in the rewards of his *salāt*.' This is what I use to tell them; but if I myself regard my *salāt* to be better than theirs, I shall be rejected. I therefore, pray to my Allāh, saying:

'O Allāh! These simple-hearted bondsmen of Yours regard my *salāt* as better, and hence, help me in *wuzu*. Honouring this of their good thought about my *salāt*, accept my *salāt* merely by Your grace, and give them their share of reward.'[1]"

Then Hazrat Maulana advised those *Mewāti* people:

"You must serve those *ulama* who have not yet turned their attentions to teaching *deen* to your community. As regards myself, I often go to your area. Even if you do not invite me, I shall still go there. Be of service to those *ulama* who have not yet given attention to you, they will also render their religious service to your people."

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[1] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLĀH A'LAIHE reports: Hazrat Maulana always made the best intention in every work and at every occasion. He always remained aware that every one should make the most of deeds. He used to change the direction of deeds from a 'habit' or 'routine' to a 'worship' in a very nice and technical way. His power of thinking on the details of deeds and their respective intentions was very high, and he was very highly able to direct the people having different status about making different intentions at the same time in a same deed, so as to earn the rewards with respect to their intentions. Reading sayings 186, 187 & 188 with deep attention, you'll find how Hazrat Maulana has opened the doors of eternal rewards on all the three people present when some people were helping him in *wuzu*:

1) The reward of 'learning' for Maulana Muhammad Manzoor No'māni RAHMATULLĀH A'LAIHE;
2) For himself: the reward of making *wuzu* in the way of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM (keeping in view and practising those *sunnats* which become due when a person is ill) and the intention of increasing in religion through acting upon these *sunnats*, and the hope of the acceptance of his *salāt* due to the *husn-e-zann* of those *Mewāti* people.
3) For *Mewāti* people helping him in *wuzu*: sharing the reward of his own *salāt*, that is, a reward equal to the reward of his own *salāt*, together with the reward of *husn-e-zann*.

Putting these (various) intentions aside, this *wuzu* was but a routine work: an ill man was making *wuzu*; some people were helping him in *wuzu*; and a person was seeing this activity without any intention or objective. [HSM]

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During this *wuzu,* Hazrat Maulana also told what should be the intention behind serving the elders:

"The elders should be served with the aim and intention of learning how to serve common people. Serving the believers, with the purity of intention, is a door-step to Allãh's slavery."

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Laying emphasis on the need of *mashwarah* (consultation), Hazrat Maulana once said:

"*Mashwarah* is very important. If you sit for *mashwarah* determinedly placing your trust in Allãh, you will get divine help and guidance before leaving your place[1]."

Hazrat Maulana then said:

"This subject is reported in some Hadees, but at the moment I cannot call its actual wording to mind."

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Hazrat Maulana said:

"Hazrat Umar Farooq, *the Greatest Differentiator* RAZIALLÃHU A'NHU, and likewise other *sah'ãba* RAZIALLÃHU A'NHUM, did have large incomes. However, they were extremely economical in spending on themselves. Their eating and clothing were very simple and ordinary. In fact, they led a life like that of the poor. In spite of that, many of them left the world leaving behind debts, because they used to spend all their possessions in the

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[1] About *mashwarah,* Maulana Muhammad Yousuf RAHMATULLÃH A'LAIHE said: "If the hearts of those sitting in a *mashwarah* are not joined in love, they will not be of those *'all together'* but of those *'draw apart'*, mentioned in the Holy Qur'ãn: *'And hold fast, all together, unto the Rope with Allãh, and do not draw apart from one another...'*" [Q. 03:103] Once Bhai Abdul Wahhãb sahib said about *mashwarah*: "*Mashwarah* should be made with the intention of 'taking', not with the intention of 'giving'... What can be the profitability of the joining of bodies when hearts are not joined?"

[HSM]

path of *deen*. As a matter of fact, the wealth of a believer is only meant to be spent for Allãh."

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Pointing to a bed in his room besides the *masjid*, Hazrat Maulana said to me (the compiler): 'This bed is of my mother's grandfather, and is constantly in use.' (When we calculated, it was found to be in use for about eighty years.)

Hazrat Maulana said afterwards:

"*Barakat* (blessing) is this that when a thing is not finished in that time and in that situation in which it normally finishes. The nature of blessing in meals, etc, observed on various occasions due to the *du'aa* of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, was that the original thing did not get finish."

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Hazrat Maulana said:

"The verse: ...**every day He manifests Himself in yet another [wondrous] way**.[Q. 55:29] means that: whatsoever and in whatever manner the great unusual and surprising deeds Allãh has done so far, He can do thousands of times greater deeds at any time. His all-power always remains in action."

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Hafiz Ali Bahadur Khan, BA, the owner and editor of *al-Hilãl*, a well-read *Urdu* daily of *Bombay*, paid a visit to Hazrat Maulana in the last spell of his illness. Despite his extreme weakness and infirmity, Hazrat Maulana spoke to him for about half an hour. This dialogue greatly impressed Hafiz Sahib, and after reaching *Bombay* he published his impressions of the person of Hazrat Maulana and of his *da'wat* of *deen* in some editions of *al-Hilãl*. He acknowledged the greatness of Hazrat Maulana's work of religious reformation and its importance and seriousness in such a way that cannot be expected from any editor and leader of this age.

I received those copies of *al-Hilāl* from somewhere, and having read Hafiz Sahib's articles I became very happy. I intended to read those articles out to Hazrat Maulana. On some appropriate occasion I had those papers in my hand and went to him, and was in the hope that seeing those, he himself will ask what was there in my hand; and thus, I would get the chance of saying something and reading those articles out to him. Contrary to my expectations, he did not ask anything about it. Waiting for a long time I could not restrain myself and said to him: 'Hazrat! On so and so day, Hafiz Ali Bahadur Khan from Bombay who came here and was greatly impressed *alh'amdulillah,* has published some articles in his newspaper concerning our work. He has acknowledged the greatness and importance of our work, and seems to have understood it well. If you like, I may read out some of the article to you.'

Hazrat Maulana replied:

"Molvi Sahib! What's the use of speaking about that work which has been done? See how much work remains to be done from the work we were bound to do. And in the work done, where we went wrong and what a sorry and distorted picture of the work we have presented. Note that to what extent we lacked sincerity and keeping the dignity of Allāh's commands in mind, and how much have we failed to adopt the example of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM and in maintaining balance and proportion into the manners of practice? Molvi Sahib! Talking about and becoming happy on the work done, without taking these things into account, is but like a traveller who becomes happy just by looking back at the distance covered. This looking back should only be for finding out our failings in the work done, thinking the ways of removing them, and to see what has to be done in the future."

"Do not see that one person has understood our talks and has accepted that this work is necessary, but think over how many hundreds and thousands there are to whom we have not even delivered the Word of Allāh as yet; and how many are still left who, despite being informed and having acknowledged

our work, are not working *practically* due to the lack of our efforts?"

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Hazrat Maulana said:

"*Salãt* is termed as a pillar of *deen* in the Hadees. This means that *salãt* is supporting the rest of *deen*, and *deen* can be get only by way of *salãt*. Both an in-depth understanding of *deen* and the inspiration to act upon *deen* are given by means of *salãt*; and the character of both these blessings will depend on how good one's *salãt* was. Inviting people to *salãt*, and making efforts to correct the inside things and outside shape of the *salãt* of people is, therefore, a struggle for entire *deen*[1]."

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[1] Hazrat Maulana said once: "In the *salãt*, bend in the lines causes bending of the hearts; standing disorderly causes division; empty space in-between invites Satan to enter." On an occasion he said: "If a person is seeing that someone is not offering the *salãt*, and he does not make any effort for changing this state of that person, then this behaviour shows that he is satisfied over the collapse and demolishing of the entire building of Islam and he does not have any concern with this going down of Islam."

Hazrat Maulana was very careful about *salãt*. Maulana Abul-Hasan Ali Nadvi RAHMATULLAH A'LAIHE reports: Both while travelling and when he was staying at his place Hazrat Maulana always practised *iq'ãmat* and *jamã'at*. I have the honour of accompanying him on a number of journeys on trains, buses and other vehicles, but I do not remember even a single instance where he had offered *salãt* without saying *ãzãn* and *iq'ãmat*, and without *jamã'at*. No matter how thickly peopled the train had been in any journey, he always said *ãzãn*, and offered the *salãt* while standing and with *iq'ãmat*. People always accommodated themselves as soon as they heard *ãzãn*, and Hazrat Maulana managed to offer *salãt* by making his companions stand in rows. Once I (Maulana Abul-Hasan Ali) came back from a journey. A companion was with me who had not been able to offer his *salãt* due to huge crowding in the train. No sooner did I meet Hazrat Maulana than he inquired me of *salãt*. I replied: "I've offered my *salãt*, but my companion is offering his *salãt* right now." He became very sad on hearing this, and said: "From when I've come to this work of *Tableegh* (more than twenty years), I've not offered any *salãt* without *jamã'at* in the train; so much so that Allãh, with His mercy, chanced me to offer even the *tarãvih salãt* in the

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Hazrat Maulana said:

"A work which can be taken from the sincere common people, and can cause them to increase in grades and rewards, then not taking them on and doing that work by ourselves is not doing them a kindness. It is rather doing them an injustice[1], together with a sad thanklessness of Allãh's very kind law: **The one who directs to do good is just like the one who did it.**"

Hazrat Maulana further said:

"Dear brothers! Practising *deen* requires a great deal of in-depth understanding."

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Hazrat Maulana said:

"A very important principle is that every class of people should be invited to the things which they themselves believe to be true and necessary, and regard the weakness in doing

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train. There have been chances when I offered just two *rak'ats* of *tarãvih*, yet even this *salãt* has not been completely missed."

Maulana Muhammad Yousuf RAHMATULLÃH A'LAIHE once said about *salãt*: "...In the Holy Qur'ãn, Allãh has said: '*Out of this* [*earth*] *have We created you, and into it shall We return you, and out of it shall We bring you forth once again.*' [Q. 55:20] There are two *sajdahs* in every *rak'at* of *salãt*. This is also its philosophy that when a person goes in the first *sajdah*, he should call this to his mind that I am made from the dust of this earth. In the second *sajdah*, he should call this to his mind that after completing the period of my life I shall again become a patch of this earth; and after that I shall have to rise up again from this dust and shall have to stand before Allãh, and shall have to give the account of my deeds." [HSM]

[1] In a *mashwarah*, Maulana Muhammad Yousuf RAHMATULLAH A'LAIHE and many other elders were present. A child was also sitting over there. An *a'alim*, who was the part of *mashwarah* body, got up to fetch water. Seeing this, Hazrat Maulana said to that *a'alim*: 'This child can fetch water as well. He will get reward if he does so, otherwise he will not get reward. On the other hand, your going to fetch water will definitely deprive us of your *mashwarah* (and will deprive this child from reward as well).' [HSM]

those things a weakness of their own[1]. Later, as they start practising those things, not only the realisation of further good things will automatically spring up in them, but the ability to practice these things will also be developed, *Insha-Allāh*."

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Hazrat Maulana said:

"For the ones who are more committed to *deen*, it becomes even more necessary to make effort and work among them. Their rising up for *deen* is extremely essential, because it is only such people who can become the root and base [of this work]."

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Hazrat Maulana said:

"Alas! Looking at those who are not doing anything for *deen* and are far-behind in religious performances, and are entirely unmindful of religious concerns, we become satisfied over the efforts we are making and consider these efforts as sufficient, and take it as having done what was due on us. Whereas what we should have done is to always regard ourselves lacking in effort keeping in view the examples of those bondsmen of Allāh who completely surrendered themselves for *deen*, and must always remain eager and restless for increasing what we are doing at the moment. Hazrat Umar RAZIALLĀHU A'NHU always had the eagerness to arrive at the stage of Hazrat Abu Bakr's (RAZIALLĀHU A'NHU) efforts for serving *deen*[2]."

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[1] A reference from the Holy Qur'ān: '*...come unto that word which we and you hold in common...*' [Q. 03:64] [HSM]

[2] Maulana Muhammad Ihsān-ul-Haq sahib once said in this context: "Is it not the slaughtering of the justice that every worldly work is done with fullest struggle and effort, but when it comes to the effort for the uplift of *deen* or self-reformation, it is left upon mere hopes and *du'aa*..." [HSM]

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Hazrat Maulana said:

"This is an etiquette of *Tableegh* that talks should not be too long, and, at first, people may be requested to do what they do not feel difficult and burdensome. Longer talks and demands sometimes become the cause of peoples' turning away from us[1]."

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[1] Maulana Syed Abul-Haṣan Ali Nadvi RAHMATULLĀH A'LAIHE reports: Hazrat Maulana did combine both *motivation* and *winning the hearts*. When inviting people to the help of *deen*, he always spoke of the highest stage; but when working, he remained thankful for and pleased with even the lowest of all offers. He did not compel people to offer same level of sacrifice and never demanded equal amount of work from all people. He took the work of *deen* from all people, but taking into consideration their position, status, circumstances, and talents. Yet he praised all: he always remained equally thankful to those who carried out huge work and those whose work was littler. He always welcomed even the littlest offers with open heart.

Regarding *Tableeghi* speeches, Maulana Muhammad In'ām-ul-Hasan RAHMATULLĀH A'LAIHE uttered following ten points in a sitting:

1) While moving in the *jamā'at*, there should be no talk except Six Numbers; one must restrict to these Six Numbers.
2) Talk should be simple, easy, and intelligible to all.
3) Nothing should be told which lacks proof and research.
4) Speak at length on the benefits which come from acting upon *deen*; tell people the divine promises, not the threats.
5) In the talks, say what is in the Holy Qur'ān and Hadees. Incidents from history can be quoted, at the last stage.
6) In the talks, do not say what you have just heard. In the same way, do not comment on current affairs.
7) Do not criticise any person or any party.
8) Be respectful and sincere, not an instructor to the audience.
9) You are to make people understand the work of *Da'wat*, not your own personality.
10) Tell people the *helps* which were given to the Holy Prophets A'LAIHIMUSSALĀM and to the *sah'āba* RAZIALLĀHU A'NHUM; do not relate the accounts of helps which you were given.

It seems appropriate to add here some words of Mufti Zain-ul-Ābideen sahib in this context. He said: "Though we consider it a sin to spend more money on a thing than which is required, yet ironically we do not consider

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Hazrat Maulana said:

"There are many people who take *tableegh* to mean '*just to convey*'. This is a big misunderstanding. The word '*tableegh*' stands for: to convey the word of *deen*, as best we can, in such a way that peoples' acceptance may be expected. It was with this *tableegh* that the Prophets A'LAIHIMUSSALAM came to us."

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Hazrat Maulana said:

"The status of the *fazāil* (virtues of deeds) comes before the status of their *masāil* (rules and regulations). *Fazāil* develop belief in the reward of good deeds. This is a stage of *imān*; and it is *imān* which inspires a person to perform religious devotions[1]. The necessity to know the *masāil* would be realised by a person the moment he feels to act upon *deen*. It is for this reason that *fazāil* of deeds enjoy more importance in our circle."

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it in case of speech and writing. A speech or writing which is more than the requirement, or which contains unnecessary or out-of-place words, is also a sin." [HSM]

[1] That is, *imān* is the soul, and rules are the body. *Imān* is the driving force which causes a person to act upon *deen*. Our elders lay very much stress upon this thing that *masāil* should never be discussed while out in the *Jamā'at*. In his last *Ijtima* of *Raiwind* Maulana Muhammad Umar Palanpuri RAHMATULLĀH A'LAIHE said in the following words that why *masāil* should not be discussed: "...There is a big difference of opinion about the *masāil* of *salāt*. If you discuss these *masāil* while out in the *Jamā'at*, then, when thousands of Muslims will be going into the hell because of not offering their *salāt*, these few *salāt*-observing Muslims will be quarrelling merely over the *masāil* of *salāt*! That is why we request that only the *fazāil* should be discussed..." [HSM]

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Hazrat Maulana said:

"*Tajweed* is also an important part of the syllabus of *Tableeghi Jamã'at*. Correct recitation of the Holy Qur'ãn is a big merit. Allãh never gives attention so much to anything as He gives to the voice of a Prophet reciting the Holy Qur'ãn in a sweet tone. *Tajweed* is, in fact, that sweet style of the recitation of the Holy Qur'ãn that reached us through the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM."

"Since the time required to learn *tajweed* may not be found while out in *Jamã'at*, during these days, therefore, make people feel its need and develop some awareness so that they may get ready to dedicate some time to learn *tajweed* [after going back to their homes]."

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Hazrat Maulana said:

"Giving *da'wat* and encouragement to others is a secret and silent worship because common people do not consider it a worship. In this work is also spreading from one-to-another, which is a special feature of goodness of the worships which are performed openly and in public."

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Hazrat Maulana said:

"The objective of serving the elders is actually this that others may shoulder their common and routine work, so as to spare their time and potentials for those greater works which only they can do. For example, if you take the responsibility of those routine works of a *sheikh*, *a'alim*, or *mufti* which are in your power, and ease their minds of these concerns, then they will become better able to give their undivided attention with peace of mind to their greater works (reformation and guidance, teaching, giving rulings in the light of *shari'at*, and the like). In this way, their attendants will rightfully share the

rewards of those great deeds. Therefore, serving the elders is, in fact, a means of participating in their great works."

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Hazrat Maulana said:

"The demand of true love is that even the desires and feelings of both the lover and the beloved become alike. The condition of my brother Maulana Muhammad Yah'ya RAHMATULLĀH A'LAIHE was that, though his residence was away from the *khanqāh* (Islamic convent; centre for spiritual development), but it frequently happened that a sudden demand of going to the *khanqāh* arose in his heart, and he immediately started going there; and often found Hazrat Gangohi RAHMATULLĀH A'LAIHE expecting him as soon as he opened the door."

Hazrat Maulana then said:

"When a person loves Allāh with every fibre of his being, Allāh also loves him. The wishes of Allāh become the wishes of this person; and the things which are displeasuring to Allāh, this person also starts disliking them. The method of creating this love is to follow the Holy Prophet's (SALLALLĀHU A'LAIHE WASALLAM) example."

Say [O Prophet]: 'If you love Allāh, follow me, [and] Allāh will love you...' [Q. 03:31]

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Referring to those people who, despite knowing and practising *deen*, are not making efforts for the propagation of *deen* and the reformation of the *Ummat* in that way which is the demand of the deputy-ship of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, one day, these words fell from Hazrat Maulana's lips: 'I feel great pity for these people.'

For a long time after this he kept on making *istighfār* and then said to me (the compiler): "I made *istighfār* because the words 'I feel great pity for these people' contain a claim."

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Hazrat Maulana said:

"*Masjids* are the daughters of the *Masjid* of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM. Therefore, all those activities should take place in them which took place in the *Masjid* of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM. In the *Masjid* of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, besides *salāt*, the activities concerning education and training and all the activities concerning the work of *da'wat* of *deen* were carried out. *Jamā'ats*, whether they were for the preaching of Islam or they were for the teaching of *deen*, were too sent from the *Masjid*; even the troops were organised in the *Masjid*. We want that in our *masjids*, every work should be done in the same pattern[1]."

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[1] In respect of *masjid-wise* work, I heard Bhai Abdul Wahhāb sahib as saying: "Understanding and practising *deen* is easy if a person is living in a religious environment. Even a common Muslim will become practising in the environment. A person's doing is not the name of environment; a community doing a particular work is the environment of that work. In the days of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, that part of *deen* which is related to the business was alive in the markets; that part of *deen* which is related to the government was alive in the rulers; that part of *deen* which is related to the cultivation of lands was alive in the farmers; that part of *deen* which is related to the *masjids* was alive in the *masjids*. This sad accident has occurred with us that *deen* is not alive in any department. Our businesses are empty of the *deen* of business. Our government is empty of the *deen* of government. So much so that even our *masjids* have become empty of the *deen* of *masjids*. With the *masjid-wise* work we want to bring the *deen* of *masjids* to life. When the *masjids* will become populated with the *deen* of *masjids*, *deen* of all other departments will start coming to life... All the people– men, women, and children– living in the vicinity of a *masjid*, are the *jamā'at* of that *masjid*. For spreading *deen* in the entire world, only one *masjid* is enough if the *jamā'at* of that *masjid* decides doing this. All the *sah'āba* RAZIALLĀHU A'NHUM belonged to one *masjid*, that is, the *Masjid* of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM. All the greenery being seen in the garden of Islam today is due to the efforts of the *jamā'at* of only this *masjid*."

He further said in respect of *masjid-wise* work: "Every talk of *Tableegh* has connection with and is attached to the past talks of *Tableegh*. New talks

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Hazrat Maulana said:

"The correct method of working is that the work which can be taken from the ordinary people, must be taken only from them. In case when these people are fortunately available, to make people of the higher class do that work is a big mistake. This is rather a sort of thanklessness to the favour of Allãh together with an injustice to these people."

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Hazrat Maulana said:

"To me, giving importance to the *da'wat* of *deen* is so necessary these days that, should a person be busy with *salãt* and a new comer comes in and begins to go back, and there is no hope of his being available again, then, to me, it would be better to interrupt the *salãt* and talk to him about *deen. Salãt* can be repeated after completing the dialogue, or after requesting him to await[1]."

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Hazrat Maulana further said:

"My position should not be considered as higher than that of a common believer[2]. To act upon what I say because I just

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and courses of action in *Tableegh* are not cancelling the older ones; they are the *continuation* of preceding talks and courses of action." [HSM]

[1] Only a little bothering has caused to our *salãt*, but this bothering can cause a change in the direction of a person's life. This is a cheaper trade. [HSM]

[2] Maulanã Syed Abul-Hasan Ali Nadvi RAHMATULLÃH A'LAIHE reports: The feature of humbleness in the person of Hazrat Maulana was so prominent that he did not consider himself worthy of any kind of respect. He was totally devoid of any such realisation that he is a big *a'alim*, and is the leader, pioneer and fosterer of a huge religious *Jamã'at*. In one of his letters to Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLÃH A'LAIHE, he wrote: "If you honour these of my words with your acceptance, the words which I am saying from the bottom of my heart, that the use of any praising words with my humble name is but a sad insult of those words..." And in a letter to

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said it, is irreligiousness. Bring what I say to the light of Qur'ān and *Sunnat*, and carefully think on it, and practice on your own responsibility[1]. I am just advising you."

"Hazrat Umar RAZIALLĀHU A'NHU used to tell his companions that they have burdened him with a great responsibility, so they should always keep a watch over his actions. I also humbly and repeatedly request my friends to keep a watch over my condition and correct me if I'm wrong, and make *du'aa* for my direction and uprightness as well."

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Hazrat Maulana said:

"Being busy with a certain work necessarily leads to neglect of many other things. That is, when a person gets himself busy with a certain thing, certain other things will sure get his lesser attention– and the weakness in the character of these things will be proportional to the degree of concentration in that particular thing. To me, the secret of the instruction of *shari'at* about making *istighfār* at the end of each and every better-than-the-best work is that when being absorbed in a good work, some weakness might have occurred regarding the compliance of some other command. This is so because a

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Hazrat *Sheikh-ul-Hadees* RAHMATULLĀH A'LAIHE, who is younger in age and is his nephew and his son-in-law in relation, and is his pupil as well, he wrote: "It did my heart good to see your letter. I am anxiously waiting for your arrival... If, in your words, I am a Hazrat, then you are indeed a Hazrat-maker. If I were not enjoying your kind and extreme attentions, who then would ask who am I?... The extent to which I am fond of meeting you, to the same extent I am fearing that the filth of my self will come before your eyes; but meeting people pious and God-fearing like you and keeping myself in touch with you, I hope I may get direction and correction of my self..." With the spread and growth of this work, his un-satisfaction over his self and state of affairs started increasing. The more people started coming to this work, the more he became unsatisfied over his self. [HSM]

[1] Elders say that this is not for everyone. Common people always need direction. This is for those big *ulama* who are deeply rooted in knowledge and have reached the stage of 'authority' in the religion. [HSM]

general decline in the quality of works is sometimes experienced when someone's heart sets on a particular work, and arrests his thoughts and feelings. Therefore, all those involved in this work of ours should make it necessary for themselves to make *istighfār* especially in the time when doing this work and at the end of doing this work."

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Hazrat Maulana said:

"The *ulama* are to be told that through this movement and struggle of *Tableeghi Jamā'ats*, it is possible only to develop the '*want*' and value of *deen* in the common people, and they can only be motivated to learn *deen*. Whereas for the rest, i.e., getting the knowledge of *deen* and religious development– this is the work that can be carried out only through the attention of *ulama* and reformers. It is for this reason that your attention is needed[1]."

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The name of a famous religious figure, who was a man of letters, was mentioned with reference to some matter. Certain religious circles criticised him due to some of his practical weaknesses. Hazrat Maulana said:

"I respect him! If there exist some shortcomings in him, I even do not want to know about those. This matter is with Allāh. Perhaps he might have some good reason for those [of

[1] Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLĀH A'LAIHE reports: Hazrat Maulana strongly hoped that in this way, this movement and religious invitation will go under the shadow and shelter of the truth-knowing and religiously inclined people. And, thanks to this work, perhaps the reports of extreme downfall in the religious state of the common Muslims may reach them, and perhaps some feelings of painfulness may develop in their hearts and they start seeing these off-road and derailed people with the feelings of mercy. He thought it very much necessary that a link with these people and their direction in this regard were of extreme importance; and without it, he thought this movement in great danger and risk. [HSM]

his shortcomings]. Common direction for us is only to make *du'aa*: ...**and let not our hearts entertain any unworthy thoughts or feelings against [any of] those who have attained to faith.**[Q. 59:10]"

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A renowned *a'alim* and religious elder of the Punjab (the compiler has also benefited from whom) happened to be there in *Delhi*. I went to see him and told him about Hazrat Maulana's religious *da'wat*, speaking of its principles and method quite in detail; and due to my long acquaintance, I requested him to become more familiar with this work and spend some time in the *Markaz* of this work in *Nizamuddin*. After listening to the principles, method and the pace of work, he became greatly impressed, but said: 'I am unable to stay longer right now as I am here only for three or four days. Moreover, since Maulana is ill, I will only briefly visit him now. But I have made up my mind that as Maulana regains health and arranges some important visit, *Insha-Allāh* I shall see the work there in his company.' On my reaching *Nizamuddin* when I informed Hazrat Maulana about that meeting, he said:

"This is a big cheating and artful trick of Satan. He stops the people from doing the lesser good at hand in the hope of doing some great work in future. Whatever good work a person is able to do at a certain time, Satan wishes to stop him in anyway from that work; and in this plan, he gains success in several score of times. It very often happens that a thing, if not done at the right time, cannot be done at all. Expectations of great works mostly remain unfulfilled. On the other hand, whatever good work that can be done at present, even though it is smaller-than-the-smallest, becoming involved in that often becomes the means of getting to a big work. Therefore, it would be wise to do what may be done now, and advantage should be taken of the opportunity of the spare time."

Hazrat Maulana further said about that religious elder:

"He should not leave it for the next time, and had better to offer only that time which he has now. He must not bother

himself about my illness. Who knows that with the pace in health, how better the work is making progress during this illness of mine! This is the best time of coming here."

It was Allāh's doing that that person could not stay at that time, and whatever intention he had for the future also remained unfulfilled, because Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE breathed his last after a few days.

May Allāh shower His selected mercies upon him, the mercies especially reserved for the holy and the pious.

Translator's Notes

A Message-Carrying Nation and the Principles of its Invitation

[Following is the English translation of the introduction written by Syed Suleman Nadvi RAHMATULLĀH A'LAIHE to Maulana Syed Abul-Hasan Ali Nadvi's book 'Hazrat Maulana Muhammad Ilyas and the Revival of *Da'wat*'. It was originally written as an introduction to the biography of Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE. This is an essay by a great saint, scholar and biographer of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, and affords an illuminating appraisal of the *Da'wat* and *Tableegh* movement initiated by Hazrat Maulana Muhammad Ilyas RAHMATULLAH A'LAIHE at a time when it was still in its nascent stage. Besides, it elucidates the main principles of *da'wat* deduced from the work of all the Prophets A'LAIHIMUSSALĀM of the past.

This essay stands as an independent document of real merit and, it is hoped that, if read with proper attention, it will be of great benefit to the readers in respect of understanding the principles of this work.]

ISLAM IS A DIVINE MESSAGE AND THE MUSLIM *UMMAT* IS ITS CARRIER. Unfortunately this fact was ignored and neglected not only by the common Muslims but also by the great *ulama* and *sheikhs*. Consequently, the Muslims came to regard themselves as a nation in that idiom in which other nations of the world are 'nations', that is, on territorial considerations or racial peculiarities. However some Muslims of understanding hold that, unlike other nations, the Muslim nationhood is constructed on the threshold of religious ideology. But even they fail to realise that the reality lies beyond this limited concept of nationhood. The truth is that the

Muslim *Ummat* is a community sent down to the world by Allãh with a specific message, whose sole obligation consists in preserving this message, propagating it, and inviting people to fulfil its demands. Those who accept this message of Allãh form one universal brotherhood, having certain obligations, and all believers belong to this universal brotherhood, or call it, a nation.

After coming to know this unique character and function of this *Ummat*, it becomes manifest that the biggest responsibility of this *Ummat* consists in (1) proper understanding of this message, (2) fulfilling the requirements of this message, (3) learning the science of this message, (4) inviting people to adhere to the demands of this message and its propagation, (5) establishing a universal brotherhood of those who adhere to it, and (6) fulfilling the obligations pertaining to this brotherhood.

It is a pity that, within a century of the advent of Islam, the Muslims became forgetful of this of their responsibility. The Muslim sultans and kings were content with making conquests and expanding their domains, thereby collecting ransom and land-revenue, believing that leading a life of comforts and luxuries was the only end worth achieving. The *ulama* and the scholars limited themselves to scholastic pursuits, preferring the life of contentment and seclusion to the trails of the world. The *sufis* and the *darveshes* resorted to prayers and counting rosaries and adopted the cloistered life of the hermits, away from the busy life of the world. This resulted in that due to the absence of true guidance and direction, the *Ummat* became forgetful of its position, and the actual cause of the bringing forth of Muslim *Ummat* was lost sight of by all sections of the Muslim Community.

The Responsibility of the Muslim *Ummat*:

It has been established on the authority of the text of the Holy Qur'ãn and authentic Traditions that the entire Muslim *Ummat*, following the example of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, has been deputed by Allãh to convey His message to all nations of the world. As a matter of fact, this

Ummat was created and sent out to the world with the *only* purpose of fulfilling the obligations of *da'wat* (inviting people to the message of Allãh), *tableegh* (propagation of the message of Allãh) and amr bil ma'roof wa nahi a'nil munkar (enjoining the doing of the Good and negating the evil). The following verse is elucidating this fact: **You are indeed the best community that has ever been brought forth for [the good of] mankind: you enjoin the doing of what is right and forbid the doing of what is wrong...** [Q. 3:110] This verse clearly states that the Muslim *Ummat* has been raised for [the guidance of] all other communities. The purpose of this *Ummat's* creation is that it should serve all the other nations in the sense that it should enjoin them to do good deeds, propagate good actions and forbid what is wrong. Now, if this *Ummat* neglects this duty, it will not be fulfilling the function for which it was raised[1]. A few verses earlier than the one quoted above, it has been expressly stated that it is the *farz-e-kifaya*[2] (collective responsibility) of this *Ummat* to depute, in every age, an adequate number of people for this mission. If all the various sections of the *Ummat* neglect this

[1] If the people of this *Ummat* do not fulfil the function for which they were sent, i.e., they give up the idea of being 'Allãh's chosen people' which creates a barrier between them and all other believers in One Allãh, the *promises* which Allãh has made to them will not remain valid any more. Allãh's promise of *help* was fulfilled in the unbroken sequence of Muslim victories after the Truce of Hudaibiyah, ultimately leading to the establishment of an empire which extended from the Atlantic Ocean to the confines of China. As is obvious from the opening sentence of Q. 3:110, which is quoted above, this promise to the followers of the Qur'ãn is *conditional* upon their being, and remaining, a community of people who '*...enjoin the doing of what is right and forbid the doing of what is wrong, and* [*truly*] *believe in Allãh*'; and— as history has shown— this *promise* is bound to lapse whenever the Muslims fail to live up to their faith. [HSM]

[2] A *farz-e-kifaya* is a collective obligation of a community. If an adequate number of individuals perform it, the rest of them are absolved from the duty, although they are deprived of the blessings which come from its performance. If, on the other hand, the number is not adequate for the accomplishment of the task, all the individuals of the community come to be regarded as defaulters. [HSM]

duty, the entire *Ummat* will be regarded as a community of defaulters. However, if some groups fulfil this collective obligation on behalf of the others, the entire *Ummat* will be absolved from this obligation. Allãh says: **There might grow out of you a community [of people] who invite unto all that is good, and enjoin the doing of what is right and forbid the doing of what is wrong: and it is they, they who shall attain to a happy state.** [Q. 3:105] According to this verse, this chosen group has been made responsible for the reformation and well-being of the entire *Ummat*; and three important tasks have been assigned to it: (1) inviting the entire *ummat*, rather all mankind, to what is good, (2) propagation of good ideas and good deeds, and (3) forbidding what is wrong. By the time the *jamã'ats* committed to this cause were present in the *Ummat*, this obligation continued to be fulfilled, the tempo of work being proportionate to the number of persons belonging to these *jamã'ats*. And, according to the prediction of the Hadees: **The best generation is the generation of my companions...**, after the *jamã'at* of *sah'ãba* RAZIALLÃHU A'NHUM, the *jamã'at* of *tabieen*[1] and the *jamã'at* of *taba-tabieen*[2], these *jamã'ats* reduced to mere *individuals*.

Acquisition of Worldly Fortune and Power is not the Basic Objective:

In this context, the fatal mistake was of believing the establishment of an Islamic power and acquisition of worldly fortune to be the highest ideal and objective in itself. The apprehension of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM expressed in the following Hadees came absolutely true: **I have no fears about your falling into poverty, but, I fear your being granted abundance of worldly things...** When the world, with its luxuries, wealth and other attractions, put her shadow on the Muslims, they started believing the conquest of nations, expansion of boundaries and collection of land-revenue the

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[1] 2nd generation after the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM. [HSM]
[2] 3rd generation after the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM. [HSM]

only aims and objectives of this *Ummat*, and became satisfied over a ***Muslim kingdom*** instead of the *kingdom of Islam*. In other words, they thought only such a piece of land to be their objective which was headed by a Muslim, even though he were a Muslim in name only; whereas, in reality, the objective was that the Muslims should strive to dominate *shari'at* and the values of Islamic socio-political justice,– and that state (i.e., piece of land) and power should serve as the vital means for the establishment of such a state of affairs, as is the desire of the following verse: [We are well aware of] those who, [even] if We firmly establish them on earth, remain constant in prayer, and give in charity, and enjoin the doing of what is right and forbid the doing of what is wrong; but with Allãh rests the final outcome of all events... [Q. 22:41]

Muslim *Ummat* is the Successor of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM:

From the obligations of the Prophethood, the Muslim *Ummat* is made the successor of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM in: (1) inviting people to what is noble, (2) enjoining them to do good deeds, and (3) forbidding them from what is wrong. Therefore, the three obligations which were assigned to the Holy Prophet as the *functions of the Prophethood*, i.e., (1) proclamation of Allãh's commands, (2) teaching the knowledge contained in the Book of Allãh as well as imparting wisdom to His men, and (3) purification of the people's souls,– were also made obligatory for the *Ummat* as its collective responsibility. That is why during the past centuries, the great religious figures of the *Ummat* (*imãms*, *sheikhs* and *ulama*) have endeavoured to fulfil these three responsibilities with great personal effort and concentration. And, it is due to their untiring efforts and devotion that today we find the World of Islam illuminated with the light of *deen*. These three *functions of the Prophethood* are contained in this verse: ...a Messenger from among themselves, to convey unto them His message, and to cause them to grow in purity, and to impart unto them the divine writ as well as wisdom... [Q. 62:02]

Combination of Formal Religious Education & Spiritual Purification:

The Holy Prophet SALLALLÃHU A'LAIHE WASALLAM fulfilled all the three responsibilities to the height of perfection. He told Allãh's command and recited the Qur'ãnic verses to the people; taught them the Word of Allãh and imparted to them the Divine Wisdom; and he was not content with this alone but with the blessed influence of his own self and correct methods, he purified the souls of the people as well. He made them clean personalities; cured the sicknesses of their hearts; reformed their morals and took them to the height of moral excellence by washing away the dust and rust of their evildoings. After the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, the work on both these *external* and *internal* aspects of religious knowledge used to be performed giving them equal importance, and both these aspects of religious knowledge remained joined together during the three subsequent ages viz *sah'ãba* RAZIALLÃHU A'NHUM, *tabieen* and *taba-tabieen.* People of these three ages combined in their persons the formalism of the *ulama* (religious teachers) and the spiritualism of the *sheikhs* (spiritual guides). Among them the *teachers* were *sheikhs*, and those who were *sheikhs*, were, at the same time, *teachers*. At day, they would impart the great deal of knowledge to their students, and, at night, stay awake and bow to Allãh in the humblest devotion. In terms of *religious teacher* and *spiritual guide*, we do not see any dividing line between these three generations.

Separation between Formal Religious Education and Spiritual Purification:

After these three generations there followed the time when there occurred a gradual divide in the *external* and *internal* aspects of the religious knowledge. In this age, the great theologians of the *shari'at* were devoid of the inner spiritual attainments, and the mystics and divines of the times used to be completely ignorant of the regulatory practices of *shari'at.* With the passage of time, this gap between the internal and external religious aspects grew wider and wider. A time came

when the *madrasahs* (teaching institutions) were built for [preserving] the external aspect of the knowledge, while the *khanqãhs* and *rabats* (monasteries and cloisters) were built for internal development and spiritual purification– and these two lights which had been together in the sacred *Masjid* of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM– were now divided into two separate lights of *madrasah* and *khanqãh*. Resultantly, *madrasahs* started producing seekers of worldly concerns instead of the *ulama* of *deen*, and those who claimed spiritual attainments became absolutely un-informed of the whys and the wherefores of the knowledge of *shari'at*.

Prosperity is in the Combining of these Two:

However, even during this period and after, certain men of exceptional spiritual calibre were born in whom both these colours of the light of Prophethood were present. On a closer study, it will become manifest that, in Islamic history, all spiritual leaders who profoundly influenced the lives of numerous people were only those who contained in themselves both internal and external aspects of religious knowledge. Thus, Imãm Ghazali RAHMATULLÃH A'LAIHE, a profound scholar of the knowledge of Hadees, and a pioneer of philosophic study of *shari'at*, was simultaneously a great exponent of the Mystical Truth; Sheikh Abu-Najib Suharwardi RAHMATULLÃH A'LAIHE, one of the revered sufis, taught religious knowledge at the celebrated *madrasah Nizamiya* (Baghdad) as well; Sheikh Abdul Qadir Jilani RAHMATULLÃH A'LAIHE who enjoys great prominence among sufis, was at the same time a great Imãm of Islamic Jurisprudence of his times. Furthermore, Imãm Bukhari RAHMATULLÃH A'LAIHE, Imãm Ibn-e-Hanbal RAHMATULLÃH A'LAIHE, Sufyan Sauri RAHMATULLÃH A'LAIHE, and the like, who are commonly regarded as the *ulama* of the Hadees (i.e., external aspect of religious knowledge), were, in fact, accomplished spiritual leaders as well. Among those who belong to the middle period, Allama Ibn Taimiyya RAHMATULLÃH A'LAIHE and Hafiz Ibn-e-Qayyim RAHMATULLÃH A'LAIHE are believed, by the ignorant people, to be unfamiliar with the inner spiritual life, but their biographies

reveal scores of incidents reflecting their spiritual attainments. If you study the books like Manãzil-ul-Sãlikeen (meaning, stages in spiritual attainments) written by Hafiz Ibn-e-Qayyim RAHMATULLÃH A'LAIHE, you will feel convinced that these divines were equipped both with external decoration as well as internal beauty.

In India, the divines, whose efforts illuminated this land with the light of Islam, were invariably those who combined in their persons the accomplishments associated with both the *madrasah* and the *khanqãh.* Since their way of life closely followed the *sunnat* of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, their spiritual influence spread over vast areas and penetrated into distant territories. If you see, one by one, the suns, moons, and stars of the sky of Delhi, i.e., from Shah Abdul Rahim RAHMATULLÃH A'LAIHE to Shah Isma'il Shaheed RAHMATULLÃH A'LAIHE, you will see a panorama of religious divines who were skilled in both *internal* and *external* accomplishments of religious knowledge; and you will thus come to know the reality of the vastness of their scholastic and spiritual blessings. While teaching religious sciences in the *madrasah*, they fulfilled the requirements of the external aspect of the *functions of the Prophethood*: ...[the Messenger of Allãh] to impart unto them the divine writ as well as wisdom... [Q. 62:02]; and when they retired to their apartments they played the role of the purifier of souls: ...[the Messenger of Allãh] causes them to grow in purity... [Q. 62:02], thus discharging the due of the internal aspect of the *functions of the Prophethood*.

Again, those who became the carriers of the blessings of this sacred lineage whose names do not need mention because The marks [of worship of nights] are on their faces... [Q. 48:29], and from whom the people of the world derived lots of benefits, and from whom the work of propagation of *deen* and *tableegh* and of the purification of the hearts and self was taken– were those who possessed a thorough knowledge of the *shari'at* and combined it with the life of the inner purity. It has been decreed by Allãh that, even in future, only such persons will be made the fountain-heads of religious revival in whose persons

the qualities of spiritual purification and scholarship (*khanqāh* and *madrasah)* are blended into one harmonious whole like the two seas mentioned in the verse: He has given freedom to the two great bodies of water, so that they might meet. [Q. 55:19] Spiritual insight grows more penetrating if one stays awake during the nights, and speech becomes more effective through excessive remembrance (*zikr*) of Allāh. In Islam, the best soldiers have always been only those who worship Allāh like recluses at night. The biographies written during the thirteen centuries bear testimony to the authenticity of this statement. Without the illumination of the heart, fluent speeches and proficiency in writing are no more than illusive mirage in the desert, which though has outward glamour and momentary appeal, yet has no existence and future.

Unity of the *Ummat* is the Disposition of the Prophethood:

One of the main reasons for the failure of the present-day work of reformation in the world of Islam lies in our ignorance of the fact that every nation and group is created with certain distinguishing temperamental characteristics. Unless the work of reformation suits the temperament of the community, there can be little hope of its finding general acceptance or proving to be really fruitful. In our times there are various groups who claim to be striving for the reformation of the Muslim Community and the revival of Islam. One of these groups even believes that the age of the Prophethood of the Holy Prophet SALLALLAHU A'LAIHE WASALLAM belongs to the remote past, and a new prophethood based on nationalistic pattern is the need of the day (Allāh forbid). So, they have invented such prophethood and invite people to join their fold. The followers of this group have been defeated in their purpose and their links with the *Ummat* of the Holy Prophet SALLALLAHU A'LAIHE WASALLAM stand severed. Another group retains belief in the Prophethood of Muhammad SALLALLAHU A'LAIHE WASALLAM, but they maintain that a re-definition and re-modelling of the interpretations of the heavenly knowledge sent down on Muhammad SALLALLAHU A'LAIHE WASALLAM is necessary due to the changing requirements of time.

They question the authenticity of the Hadees, and give new meaning to the interpretations of the Holy Qur'ãn in view of today's felt-needs on the base of their ideologies. In effect, they demand a new Qur'ãn. The followers of this school also failed to retain any vital link with the *jamã'at* of Muhammad SALLALLÃHU A'LAIHE WASALLAM. Every of their *mujtahid*[1], by saying that '***Sufficient for us is the Book of Allah***', is giving new meanings to the clear and obvious meanings of the Qur'ãn, inventing new and abstract modes of offering *salãt,* observing fast and performing *Hajj.* A third group believes in the Holy Qur'ãn and the *sunnat* of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, but judges each and every Qur'ãnic verse and Hadees on its own rational standards. They do not believe in the *Miracles* nor do they believe in the physical existence of the paradise and hell. They advocate the legitimacy of usury. In fact they try to modify all the social edicts of Islam according to their own so-called rational standards and seek to make the *shari'at* subject to what they believe to be the principles of Nature. Such people have gone to the fold of the mis-interpreters of Muhammad's (SALLALLÃHU A'LAIHE WASALLAM) religion, and thus are not among the believers and the obedient.

There is another group which does not demand a new Prophethood, nor a revived version of the Holy Qur'ãn, and nor it preaches new modes of offering prayers or observing fast, but they believe in the need for a new *imãmat* (spiritual-cum-political leadership) which, they think, should re-define Islamic systems. [The new *imãmat*] should re-define *kufr*, *imãn* and hypocrisy, and set new principles for obedience to the *ameer* (the commander of the faithful); and should launch some 'ism' on the lines of certain European movements for the Revival of Islam; and should spread this 'Islamism' in the youth with the determination and enthusiasm of 'isms', and

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[1] A *mujtahid* is a jurist who formulates opinions in legal and theological matters, based on the interpretation of the Holy Qur'ãn, Hadees, *Ijma* (Consensus of the *sah'ãba's* opinions) and *Qiyas* (Analogy). [HSM]

should resolve all controversial issues of theology and jurisprudence in a modern manner like a *mujtahid*. It may be that during these days of storm and stress, this last group can prove to be a source of satisfaction for the young enthusiasts, and they can work for stopping the flood of irreligious ideas which is coming through the line of economics and politics. But, the ideological framework and methodology of this group do not confirm with the ideology and methodology of other groups of the *Ummat*. ...Allāh may well cause something new to come out... [Q. 65:01]

It therefore appears from the above that, in accordance with the temperamental characteristics of the *Ummat* of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, it is essential that (1) the caller himself, (2) the call, and (3) the manner adopted for the propagation of this call– should necessarily be in conformity with the way-of-working and the manner adopted by the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM. The caller must possess complete harmony, both in the observance of the Islāmic practices and in his spiritual state, with the first and the greatest of callers, Muhammad SALLALLĀHU A'LAIHE WASALLAM; and, the greater the harmony, the deeper and the vaster will be the influence of *da'wat*. Secondly, it is required that the call should be the same (as that of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM), i.e., the caller should invite people to pure Islam, *imān* and performance of virtuous deeds. Thirdly, the manner of imparting *da'wat* should invariably be in full conformity with the way adopted by the greatest caller of Islam, the Holy Prophet SALLALLAHU A'LAIHE WASALLAM. In other words, the extent of success in the mission of Islamic revival and the expansion of its influence will depend on the measure of a caller's close affinity with the *sunnat* of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM in all these aspects of *da'wat* discussed above. If the work of *da'wat* fulfils these three requirements, it will be effective, immune from becoming erratic and consequently, will ever be leading the callers to the true path with an ever-increasing force. The life history of the great callers of the past centuries whose work for the revival of Islam has been

universally acknowledged and unanimously appreciated by the entire *Ummat*, bears testimony to the truth and validity of these three principles of *da'wat*.

In short, it is required of a caller that he– in his knowledge & practice, vision & thought, mode of *da'wat*, and intuition & inward spiritual state– should possess a perfect spiritual affinity with the Prophets of the olden times, and especially with Hazrat Muhammad SALLALLAHU A'LAIHE WASALLAM. Together with the soundness of *imān* and practicing good deeds in appearance, his spiritual condition and devotional state should also be in complete harmony with the spiritual state of the Holy Prophet SALLALLAHU A'LAIHE WASALLAM; that is, his spiritual state should be a picture of Allāh's love, Allāh's fear, kindness towards Allāh's creation and Allāh's relation. In matters of personal habits and qualities of character, he should be practicing the *sunnat* of the Holy Prophet SALLALLAHU A'LAIHE WASALLAM to the utmost possible degree. The driving-force behind his *da'wat* should only be: loving & hating people only for Allāh ['s pleasure]; compassion and sympathy for the Muslim Community; and mercy for the humanity. Together, according to that principle of *da'wat*– which is repeatedly stressed by all the Prophets A'LAIHIMUSSALAM– he should have no intention to gain any worldly reward or recognition from [the work of] *da'wat*: ...my reward rests with none but the Sustainer of all the worlds. [Q. 26:164] Rather, the anxiousness of gaining this reward should be so high in him that no thoughts of worldly honour or glory, material wealth or fortune, reputation or recognition, personal comforts or selfish pleasures become a hurdle in his way; and even his personal habits, general bearing and manner of conversation– rather every of his action and motion– should get concentrated only towards this end. Behold, my prayer, and [all] my acts of worship, and my living and my dying are for Allāh [alone], the Sustainer of all the worlds. [Q. 6:162]

The Person of the Biographee when put to these Standards:

The caller[1] to the Truth, and the invitation to the Truth, whose picture is sketched in the following pages, I have had the privilege to study their various aspects from very close quarters. I observed this caller's performance of formal acts of devotion as well as his spiritual attainments. I also heard people talking about his person. It is hoped that, after the study of these pages, those who have not had the blessed opportunity of knowing him personally will be able to form a true idea of his spiritual calibre. Moreover, they will learn about the essence and true nature of the work of *da'wat* initiated by him, together with its principles.

The Spiritual Linage of Shah Waliullãh RAHMATULLÃH A'LAIHE:

In India, Allãh bestowed his special blessings upon Hazrat Shah Waliullãh RAHMATULLÃH A'LAIHE and his descendents and raised them to the status of *qutbiyyat*[2] for the spiritual guidance of their follow countrymen. The *ulama* among his descendents and their followers were given the responsibility of launching a movement of Islamic Revival calculated to reform the Muslim Community and to compensate for the religious loss sustained by the Indian Muslims in consequence of the anti-Islamic political policies pursued by the rulers of Taimoor's dynasty. The process of reformation initiated by them has been continued to our times. The founder and preceptor of this *Da'wat*, (i.e., Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE), is also linked to this golden chain of religious divines.

The Ancestry of Hazrat Maulana Muhammad Ilyas RAHMATULLAH A'LAIHE:

Maulana Muzaffar Husain RAHMATULLÃH A'LAIHE, the maternal great grandfather of Maulana Muhammad Ilyas RAHMATULLÃH

[1] That is, Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE. [HSM]

[2] *Qutbiyyat* is the position of pre-eminence occupied by a *qutub* (literally, the Pivot of the world) whose rank, according to the Spiritualists, is the most exalted in the order of saints. [HSM]

A'LAIHE, was the pupil of Shah Muhammad Ish'ãq Dehlavi RAHMATULLÃH A'LAIHE, and a *khalifa-e-majaaz*[1] of Shah Muhammad Ya'qoob Dehlavi RAHMATULLÃH A'LAIHE. The paternal uncle of Maulana Muzaffar Husain, i.e., Mufti Ilãhi Bakhsh RAHMATULLÃH A'LAIHE, was a distinguished pupil and a sincere follower of Shah Abdul Aziz[2] RAHMATULLÃH A'LAIHE. After the death of Shah Abdul Aziz RAHMATULLÃH A'LAIHE, he did the *bay'at* of the *khalifa* of his *sheikh*, Syed Ahmad Shaheed Barelwi RAHMATULLÃH A'LAIHE. These two persons (Maulana Muzaffar Husain and Mufti Ilãhi Bakhsh) were renowned religious teachers of their times, known for their piety, righteousness and a genius for delivering religious rulings (*fatwa*). This biography presents a detailed account of the spiritual benefits that reached to other members of the family through these illustrious persons.

The father and two brothers of the biographee, Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE, were men of piety and devotion, and were endowed with the spiritual capacity to guide and instruct others in the path of spiritualism (*sulook*). His father was the first religious figure who commanded sincere love and reverence of the inhabitants of the *Mewãt* territory. After he passed away, Maulana Muhammad RAHMATULLÃH A'LAIHE, the elder brother of Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE, undertook the task of spiritual guidance of the followers of his father. He was a man of piety and *tawakkul* (trust in Allãh) and lived a life of austerity and abstinence. Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE himself is the 3rd dignitary of this lineage.

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[1] *Khalifa-e-majaaz* is a specially favoured follower (*mureed*) on whom his *sheikh* (preceptor) confers the right of administrating oath of allegiance (*bay'at*) in his (the *sheikh's*) name, after taking to that particular spiritual chain (*silsilah*). [HSM]

[2] Shah Muhammad Ishãq, Shah Muhammad Ya'qoob and Shah Abdul Aziz were the illustrious descendents of Hazrat Shah Waliullãh RAHMATULLÃH A'LAIHE. [HSM]

Reasons for the Failure of *Da'wat* in This Age:

In India, in the year 1921, through the efforts of Arya Samaj Hindu Conversion Movement, the ignorant new-Muslims among the village peasantry were being drawn away from their professed religion, and the fire of apostasy was threatening such areas. Muslims from all the four corners of the country rose in alarm to extinguish this fire. Numerous missionary societies were founded; thousands of rupees were donated for them and many paid-missionaries were employed to tour the villages. Renowned and learned defenders of Islam held public debates and spiritual discussions to advocate the cause of Islam. This struggle continued for quite a few years with a traditional zeal and fervour, but gradually the sentiments subsided and the movement lost its tempo. The societies were dissolved one after the other, and the paid-missionaries had to be called back for want of funds. The debaters and orators ceased to receive invitations to address public meetings, and the storm in this sea gradually laid flat.

What were the reasons for the failure of this missionary work? It was because all this uproar was not motivated by a sincere religious spirit. The paid-missionaries, debaters and so-called callers were not inspired by any genuine zeal for Islam. Unfortunately all their apparent missionary fervour was motivated by a desire for worldly recognition, public appearance, and thirst for material gains. As a matter of fact, religious invitation, spiritual capacities, and *tableegh* [are the things which] cannot be purchased from the market.

Principles of the Prophets' (A'LAIHIMUSSALĀM) *Da'wat*:

1. The basic thing about the principles of *da'wat* of all the Messengers of Allāh is that they do not demand any return for their *da'wat* work from any of Allāh's creation. And no reward whatever do I ask of you for it: my reward rests with none but the Sustainer of all the worlds. [Q. 26:164] is the unanimous decision and declaration of all the Prophets A'LAIHIMUSSALĀM.

Their indifference to worldly rewards grows to such proportion that they do not even expect admiration or recognition of their work from any person. The effectiveness and appeal of their *da'wat* efforts is the result of two vital factors: first, their state of being *indifferent* from all avenues of rewards that any creation can cause to them; and, secondly, their pious private life. In *surah Yāsin*, mention is made of a succession of callers sent by Allāh to certain people, who rejected their call. At last a fortunate person came from the farther most part of the city and addressed his people thus: O my people! Follow these message-bearers! Follow those who ask no reward of you, and themselves are rightly guided. [Q. 36:20-21] This shows that piety of character, state of being indifferent from the [mortal] creation, sincerity of intention and devotion to Allāh— are the actual fountainheads of the effect of a caller.

2. The driving-force behind the *da'wat* and *tableegh* of all the Messengers of Allāh is the feelings of mercy and compassion for mankind and a deep concern for the well-being of all people. Their hearts are grieved at the degeneration of the people, and the feelings of sympathy inspire in them a strong desire for their reformation. Obviously, a father's desire for the moral and spiritual reform of his son springs from no other sentiment than the paternal affection and natural feeling of sympathy for him. Likewise, the heart of a caller should be overwhelmed with the feeling of kindness and compassion towards his people, and he should remain burdened with worry for their spiritual well-being. Hazrat Hood ALAIHISSALAM says to his people: O my people! There is no weak mindedness in me, but I am a Messenger from the Sustainer of all the worlds. I am delivering unto you my Sustainer's message and advising you truly and well. [Q. 7: 67-68] Hazrat Sālih

A'LAIHISSALÃM says, addressing his people: O my people! Indeed, I delivered unto you my Sustainer's message and gave you good advice: but you did not love those who give [you] good advice. [Q. 7: 79] When the people of Hazrat Nooh A'LAIHISSALÃM accused him of going astray (from the traditional beliefs of the community), he says, in response to their accusation: O my people! There is no error in me, but I am a Messenger from the Sustainer of all the worlds. I am delivering unto you my Sustainer's message and giving you good advice... [Q. 7: 61-62]

The Holy Qur'ãn repeatedly quotes invitational situations and circumstances of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, and many verses describe how heavily grieved he was about his *Ummat*. In this connection he was so worried that grief weighed down his blessed back: Have we not opened up your heart, and lifted from you the burden that had weighed so heavily on your back? [Q. 94:01-03] Constant grieving over the [future of] *Ummat* made his life burdensome to such an extent that Allãh consoled him in the words: Wouldst you, perhaps, torment yourself to death [with grief] because they [who live around you] refuse to believe? [Q. 26:03] In *surah Kahf*, there is another verse of this series: But, wouldst you, perhaps, torment yourself to death with grief over them if they are not willing to believe in this message? [Q. 18:06] On account of such feelings of mercy and compassion, any affliction of the *Ummat* was unbearably painful to the noble heart of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, who earnestly desired that all avenues of betterment should get open on his people. Allãh says: Indeed, there has come unto you [O mankind] a Prophet from among yourselves: heavily weighs upon him [the thought] that you might suffer [in the life to come]; full of concern for you [is he, and] full of compassion and mercy towards the believers. [Q. 9: 128]

3. Third principle of *da'wat* and *tableegh* is the adoption of polite behaviour: addressing people with soft and courteous words, and approaching them in such a wise manner that they are deeply impressed with the sincere and human attitude of the caller– so that his message sinks deep into their hearts. To an arrogant disbeliever like Fir'own who claimed to be a god, was sent Hazrat Musa A'LAIHISSALAM, a Prophet of great determination, but with the instruction that: But speak unto him in a mild manner... [Q. 20:44] It is common knowledge that the hypocrites tried their utmost to impede the progress of *da'wat* and defeat the noble mission entrusted to the Holy Prophet SALLALLAHU A'LAIHE WASALLAM. But, notwithstanding their evil designs against Islam, the Holy Prophet SALLALLAHU A'LAIHE WASALLAM was directed by Allāh in the following words: ...so leave them alone, and admonish them, and speak unto them about themselves in a gravely searching manner [Q. 4:63] In this verse, the Holy Prophet SALLALLAHU A'LAIHE WASALLAM has been directed to adopt a kind attitude towards the hypocrites and to address them in courteous, penetrating words. Judging from this, we can well imagine what manners are to be observed while preaching to the ignorant among the Muslims. In the following verse, this principle of *da'wat* has been explained in detail: Call them [all mankind] unto their Sustainer's path with wisdom and goodly exhortation, and argue with them in the most kindly manner... [Q. 16:125] When the Holy Prophet SALLALLAHU A'LAIHE WASALLAM sent two of his *sah'āba* RAZIALLAHU A'NHUM as missionaries to Yemen, he advised them in the following words at the time of farewell: 'Make things easy and do not involve people in difficulties; give them happy news and do not inspire aversion in them.' On the face of it, this Hadees seems to consist of just two short expressions but, in reality,

it speaks volumes for the proper etiquette of missionary work. It holds that a caller and preacher should, while giving *da'wat* to a community, present his *da'wat* in such a manner that the people find it easy to follow it. He should not burden people [with the technicalities of *deen*] in the beginning. He should always give good news to his people and explain the great rewards which are promised as return of good deeds, and should make frequent references of Allãh's infinite mercy and all-embracing Forgiveness. In this way, he should inspire courage in the people to practise *deen*.

But from this, it should not be concluded that a compromising attitude might be adopted in the matter of the fundamental beliefs and *farãez*. It is by no means permissible to adopt such an attitude [regarding the essentials of Islam]. The idea is that the caller should be polite in his approach and he should not be unduly exacting about performances which are a collective responsibility (*farz-e-kifaya*) of the *Ummat* or acts which are commendable but not obligatory (*mustah'ab*) or virtuous deeds which, if omitted, do not cause a serious deviation from generally accepted practices. Moreover, in matters wherein jurists have differences of opinion, he should not insist on adherence to a particular school of jurisprudence. He should not prescribe on his own the more demanding acts of devotion in matters where Allãh has made liberal concessions.

Many Traditions and episodes from the sacred life of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM testify to the truth of this principle of *da'wat*. In many verses of the Holy Qur'ãn, Allãh strictly forbids the adoption of a compromising attitude in matters concerning fundamental beliefs and obligatory performances. For example, in response to the unbelievers' demand for a compromising attitude

towards essential beliefs of Islam, Allãh says: They would like you to be soft [with them], so that they might be soft [with you]. [Q. 68:09] In this verse, Allãh has strictly forbidden to compromise on fundamentals.

4. It follows, as a corollary to the principle of *da'wat* and *tableegh* discussed above (i.e., adopting compromising attitude regarding the essentials and leniency in other, less important matters) that the sequence of '*first things first*' should be kept in view. (That is, in the first instance, a caller should invite people to the fundamentals of Islam, then he should take up matters of secondary importance and, likewise, determine various priorities according to the degree of importance.) When the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM started his missionary effort, he mainly emphasised on Allãh's Oneness and his own Prophethood. He began with inviting people to believe in the *Kalimah* LÃ ILÃHA ILLALLÃH. When the Quraish asked him: 'What do you demand from us?'– and he replied: 'I invite you to believe in one Kalimah; if you believe in it, the entire Arab and non-Arab will come under you.' Believing in Allãh to be the only God and in the Prophethood of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM is like a seed sown in the human heart, which after a period of time, spouts into obedience to various commands of Allãh. So, first of all, this seed should be sown. The issue of commands comes after it.

The sequence in which the various *surahs* of the Holy Qur'ãn were revealed is also a correct example of this principle of *da'wat*. Mother of the Believers Hazrat Ãisha RAZIALLÃHU A'NHA says: 'In the beginning such *surahs* of the Holy Qur'ãn were revealed as soften the hearts of people, i.e., verses that describe paradise and hell, encourage people to

perform good deeds and warn them against committing evil deeds. Later, when people had accepted Islam, the verses regarding the lawful (*halãl*) and the unlawful (*harãm*) were revealed. If prohibition against drinking had been revealed in the early age of Islam, who would have obeyed it?' This Hadees makes us known that the above-mentioned principle of *tableegh* has been observed in the sequence of the revelation of the Holy Qur'ãn as well.

When a group of people from *Taaif* arrived in *Madinah*, they said that they would enter the fold of Islam if they were exempted from observing the daily prayers. To this, the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM replied: 'There is no good in a *deen* in which there is no act of bending [before the Sustainer] in devotion.' Then they put forth two more conditions, that (1) they should be exempted from paying '*ushr*', i.e., one-tenth of the produce of agricultural land, and (2) they should not be compelled to join the army of the warriors of the path of Allãh. The Holy Prophet SALLALLÃHU A'LAIHE WASALLAM acceded to the last two conditions and said: 'When they embrace Islam, they will pay the *ushr* and will also participate in *jihãd* in due course.' Commenting on this Hadees, the Traditionists write; 'Since the *salãt* becomes obligatory for every believer as soon as he embraces Islam and it becomes due upon him to observe five-time *salãt* every day and night, no concession was made regarding its observance. Participation in *jihãd*, on the other hand, is a collective obligation of the entire Muslim Community, and it becomes compulsory under specific conditions. Similarly, payment of *zakãt* and *ushr* becomes due on specific times, and these can be paid even afterwards. For these reasons leniency was shown about these two

observances.' This attitude throws full light on this prudent principle of *da'wat*.

When the Holy Prophet SALLALLAHU A'LAIHE WASALLAM sent Hazrat Ma'az bin Jabl RAZIALLAHU A'NHU to Yemen, he said: 'You are going to such people among whom there live the followers of the Early Revelations as well. As you reach there, tell them, before doing everything else, that there is no god but Allāh and that Muhammad SALLALLAHU A'LAIHE WASALLAM is his Messenger. As they believe that, tell them that Allāh has made five times prayers obligatory, every day. As they obey that, tell them that Allāh has made *zakāt* due upon them, which should be taken from [their] rich and will be handed-over to the poor ones [among their community]. As they accept that, then while collecting *zakāt*, avoid selecting the choicest things of their property. And beware of the curse of him who is wronged, for there is no delay in its acceptance by Allāh.' This Hadees also illustrates the gradual wisely-planned manner to be adopted while presenting *da'wat*.

5. From those principles of *da'wat* and *tableegh* which are very much evident in the way-of-working of the Holy Prophet SALLALLAHU A'LAIHE WASALLAM, one is that he did not wait for people to come; he and his callers rather approached the people personally and invited them to the Truth. So much so that occasionally they visited the people in their homes and preached to them the Word of Truth. The Holy Prophet SALLALLAHU A'LAIHE WASALLAM undertook a long journey to *Taaif*, visited A'bdy [illegible] and other tribal chiefs in their homes and discharged his duty of *tableegh*. During the Hajj season, he used to visit each and every tribe among the pilgrims, to convey to them the message of the Truth. Even if they were harsh towards him, he remained patient. It was in the course of this search that he eventually came across

those blessed souls of *Yasrib* (*Madinah*) through whom the wealth of *imãn* and Islam was shifted from *Makkah* to *Madinah*.

After the Truce of Hudaibiyah when there followed a period of peace and harmony in the country, the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM sent messengers to the sovereigns of the neighbouring countries like Egypt, Persia, Abyssinia, and to the chiefs of Oman, Bahrain, Yemen and the territories bordering Syria, to convey to them the message of Islam. A number of *sah'ãba* RAZIALLÃHU A'NHUM were sent as missionaries to different territories and tribal areas in Arabia for inviting people to the fold of Islam. Hazrat Mus'ab bin Umair RAZIALLÃHU A'NHU was deputed [before *Hijrat*] to preach Islam in *Madinah*. Hazrat Ali RAZIALLÃHU A'NHU and Hazrat Ma'az bin Jabl RAZIALLÃHU A'NHU went to Yemen. Similar has been the way-of-working of the *ulama* and *imãms* of *deen* of every age.

This illustrates that the duty of a caller and preacher is to *approach the people personally* so as to convey to them the message of the Truth. Seeing only the ways adopted by some divines of recent times who provide religious guidance in their *khanqãhs*, some people wrongly think that these divines have always favoured a life of seclusion for such a task. This deduction is absolutely incorrect. The biographies [of the people of *khanqãh*] reveal a long story of where they lived and where they received their spiritual food, the countries through which they journeyed to disseminate these blessed teachings, and the far off places where they were laid to rest. And, what is more, all these long journeys were made during the time when none of the modern comforts of travel existed, as the world had not yet seen the invention of railways, buses and cars. Moin-ud-Din Chishti RAHMATULLÃH A'LAIHE was

born in *Seestan* (Iran), found his spiritual wealth in *Chisht*, a city in Afghanistan, and from there he travelled to *Rãjputana* (India), a land wholly inhabited by disbelievers, and during this long journey, illuminated this land with the divine light of the Truth. Farid-ud-Din Gang-e-Shakar RAHMATULLÃH A'LAIHE came from the borders of *Sind* and reached *Delhi* from where he made several long journeys through the *Punjab* and returned to *Sind* again. Down his spiritual linage came Nizãm-ud-Din Sultan-ul-Aowliya RAHMATULLÃH A'LAIHE and his successors, whose biographies show that they made journeys to distant places for the cause of *da'wat*, and their tombs were built in *Daccan*, *Malwah*, and in the united provinces of the former Indian subcontinent— far away from their native lands.

6. A chief principle of *da'wat* and *tableegh* in Islam is '*nafeer*'. That is, leaving one's native place and going to the places which afford opportunities of acquiring *deen* and then coming back to fellow tribesmen and nationals for disseminating among them the religious knowledge thus acquired. The following verse of *surah Nisa* which was revealed on the occasion of the Battle of Uhud: O you who have attained to faith! Be fully prepared against danger, whether you go to war in small groups or all together. [Q. 4:71], contains instruction though for war-time strategy, yet its general scope includes any *nafeer* made for the cause of *deen*. Qazi Bezaavi RAHMATULLÃH A'LAIHE has also given this interpretation of this verse in his commentary of the Holy Qur'ãn. In *surah Taubah*, there is a particular verse of this idiom: It is not desirable that all of the believers take the field [in time of war]. From within every group in their midst, some shall refrain from going forth to war, and shall devote themselves [instead] to acquiring a deeper knowledge of the Faith, and [thus be able to]

teach their home-coming brethren, so that these [too] might guard themselves against evil. [Q. 9:122]

During the time of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, deputations from different tribes came to *Madinah* to get the knowledge and practice of *deen*. Staying for a period of seven to ten days (a few stayed for about three weeks) and, having got the basic knowledge of *deen*, these groups went back to their homes to acquaint the people of their community with *deen*.

7. During the blessed time of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, there was a platform (*suffah*) beside the *Masjid* of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, where the people of *suffah* lived. These *sah'āba* RAZIALLĀHU A'NHUM had no houses of their own. To earn their living, they used to brought fire-wood from the jungle by day and sold it in the market. And, during the night, they used to learn religious knowledge from knowledgeable people. When the need arose, they were also sent as callers to various places. Apart from earning for themselves the necessities of life, their work was nothing other than acquiring religious knowledge, deriving spiritual benefit from the blessed companionship of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, and practicing devotional worships.

It thus appears that evolving and maintaining a group of such (full-time) callers and missionaries is also a collective responsibility of the Muslim Community. It further appears that this blessed group emerged as a result of a specific training given by the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM to his *sah'āba* RAZIALLĀHU A'NHUM. And, due to enjoying the blessings of the companionship of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, this group possessed the wealth of both *internal* and *external* aspects of

religious knowledge, and used to accomplish the tasks of *da'wat* and *tableegh*.

8. The method of religious education comprised mostly of (1) receiving spiritual benefits through a constant and devout companionship, (2) teaching and learning of religious knowledge and discussions on commands of Allãh and religious principles, and (3) exchanging information on various matters and teaching one another the requirements of religious practices. The nights of these people used to remain illuminated with devout worships, while their days were spent in religious pursuits.

This *Da'wat* Closely Resembles with the *Da'wat* of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM:

In the above lines, I've tried to explain some principles of *da'wat* and *tableegh* to my readers and I believe that, after studying these they will be able to form a realistic idea of the essence of Islamic *da'wat* and of the proper mode of presenting this *da'wat* to the people. I dare to say that, of all the religious movements of the present-day India[1], the one known as '*Da'wat* and *Tableegh*' bears the closest resemblance– both in method as well as in spirit– with the true Islamic *da'wat* initiated by the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM.

The Importance of *Tableegh*:

A wisely-planned [system of] *da'wat* and *tableegh*, amr bil ma'roof, and nahi a'nil munkar is the backbone of the entire body of Islam. It is *da'wat* on which depends the foundation, strength, expansion and success of Islam. I believe that, in these days, *da'wat* is more needed than it was needed in any time in the past; and in contrast with converting the non-Muslims to Islamic Faith, this is more important to make

[1] The original work in Urdu was written before partition of the subcontinent, i.e., 14th August, 1947. [HSM]

Muslims Muslim, i.e., making effort on those who are Muslims in name or by nationality so that they become true and dutiful Muslims. In the light of the present-day religious state of Muslims, it becomes the duty of every Muslim to raise the cry of the Holy Qur'ãn: O you who have attained to faith! Hold fast unto your belief in Allãh and His Messenger (SALLALLÃHU A'LAIHE WASALLAM),... [Q. 4:136] with all force and potentials. This demands that we go about from city to city, village to village, and from door to door, persuading those who are Muslims in name to become true Muslims– by faith and by practice. And in this path, that amount of dedicated hardwork, consistent effort, courage and tolerance should be invested which the worldly people are employing for gaining worldly honour and authority. That is, that dedication to the cause which inspires such an insurmountable power in the people that they get willing to sacrifice their most prized possessions– even their own lives– and pledge to remove any obstruction that might possibly hinder the progress of their mission. To promote the cause of *da'wat*, we should use all means: invite peoples' attention towards it, utilise honest efforts, and in fact invest all our life and possessions– and try to take a step forward in this field in a way or the other. And for achieving this objective, we should inspire in our self that restlessness without which neither any work, worldly or spiritual, has ever been completed in past and nor will get completed in future.

If you want to see the examples of the men of determination of the field of *da'wat* in this age, please start reading the actual book (to which this essay is the introduction).

With regards from one who is aware of his humble knowledge.

Bhopal
May, 1947

Syed Suleman Nadvi (RAHMATULLÃH A'LAIHE)

Six Numbers

[*Six Numbers* are the very foundation of the work of *Tableegh*. The note below has two parts. The first one is the translation of a chapter contained in the book *'Sayings and Letters of Maulana Ilyas'* written by Maulana Iftikhar Ahmad Faridi RAHMATULLAH A'LAIHE under the heading *'Six Numbers Uttered by Hazrat Maulana Muhammad Ilyas'*. The second one contains some selected sayings, especially of Hazrat Maulana Muhammad Ilyas RAHMATULLAH A'LAIHE, Maulana Muhammad Yousuf RAHMATULLAH A'LAIHE, Maulana Muhammad In'ām-ul-Hasan RAHMATULLAH A'LAIHE and Maulana Saeed Ahmad Khan RAHMATULLAH A'LAIHE which throw light on the status of *Six Numbers*.]

(1)

1. Kalimah Tayyibah: LĀ ILĀHA ILLALLĀHU MUHAMMAD-UR-RASULULLĀH.

[It means] making people learn the words of *Kalimah Tayyibah* by heart. Abiding by the rules of recitation (*tajweed*) is also necessary in this learning. Actual thing is to make people attentive towards understanding the meanings and the reality of *Kalimah*, which has two parts: (1) Making the connection of heart with Allāh, and (2) Turning the direction of heart only towards Allāh. One can get this very 'meaning & reality' only by following the Prophet Muhammad SALLALLAHU A'LAIHE WASALLAM. Therefore, besides believing in the oneness of Allāh and having other faiths, each and every such thing is included in the meaning of *Kalimah* through which Allāh's acquaintance can be produced. [The second clause of *Kalimah*,] MUHAMMAD-UR-RASULULLĀH, includes giving witness to the

prophethood of the Prophet Muhammad SALLALLĀHU A'LAIHE WASALLAM and following him.

2. Salãt and all that is related to it.

In respect of deeds, *salãt* is the main and most important one. It is the door to all deeds. It is the first practical step to fulfil the promises which one makes in the *Kalimah*, i.e., I shall take only Allãh to be the judge of all judges, believe only Him to be the source and centre of all my affairs, and live my life abiding by His commands.

Salãt also has two parts, one is outer and the other is inner. Outer part of *salãt* requires one to perform the pre-*salãt* deeds correctly and in the best manner. It includes, for example, making *wuzu* while observing its every *sunnat* and *mustah'ab*, and performing each and every part of it in the way of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM. The inner part of *salãt* requires one's making effort to have the highest stage of humiliation in each and every part of *salãt*, so that the quality of '*restraining oneself from loathsome deeds*'[1] may come in the *salãt*. *Salãt* is like a window through which the divine light reaches all deeds. This [very effect] is the soul of *salãt*.

3. Ilm & Zikr of Allãh.

A certain slice of time in the morning and in the evening should be spent in *ilm* and *zikr*. Common *zikr* for every person is: one *tasbih* of *Kalimah-e-Tamjeed* (3rd Kalimah) in every morning and evening, and two *tasbih* each of *durood* and *istighfãr* daily. If a person is attached with some *sheikh*, the *zikr* told by the *sheikh* should also be done regularly.

For *ilm*, study (1) Virtues of *Salãt*, (2) Virtues of *Zikr*, (3) Virtues of Qur'ãn, (4) Stories of the *sah'ãba* RAZIALLĀHU A'NHUM, and (5) Jaza-ul-A'amãl[2]. If a person cannot read the Holy Qur'ãn, then he should learn it.

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[1] Reference towards a Qur'ãnic verse: Q. 29:45. [HSM]

[2] A very famous book written by Hazrat Maulana Ashraf Ali Thanvi RAHMATULLĀH A'LAIHE. It contains the reports of the returns of bad deeds in this

Remaining part of this footnote runs on the next page...

The people of knowledge should study: (1) Kitab-ul-A'amãl, (2) Kitab-ul-Ilm wal-I'tiqãdãt or Kitab-ul-Sunnat or Kitab-ul-Jihãd, (3) Books that contain the history of the expeditions of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM, (4) Books that contain the history of nations' downfalls, (5) Books that soften the heart, and (6) Books that deal with the subject of inviting people to the Good[1]

4. Ikrãm of Muslims and honouring them.

This, in summary, is the 'fulfilment of rights'. Every person has to fulfil some rights. Some rights are common to all. For example, on every person a right of every Muslim is due because of his being a Muslim. Some rights are particular, i.e., due to some particular reasons and circumstances. For example, a person who is younger in age, it is his right to be treated with kindness; a person who is older in age or higher in status, it is his right to be given respect. There are rights of relatives. Rights of all people should be fulfilled.

This fulfilment of rights must be a means to spread *deen*, and not to be taken as an objective itself. One must not be bent upon demanding one's rights. Rather, one should behave leniently and expediently in this respect and should keep on increasing one's eternal reserves.

5. Correction of Intention and having sincerity.

One should do all these things only to gain Allãh's pleasure, and with the intention of self-reformation. One's

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world. Preceding four books are written by *Sheikh-ul-Hadees* Hazrat Maulana Muhammad Zakariyya RAHMATULLÃH A'LAIHE, and are included in the syllabus of *Tableeghi Jamã'at*. See translator's note 'Books included in the syllabus of *Tableeghi Jamã'at*' for detail in this respect. [HSM]

[1] These are not the names of 'books', and are, rather, the 'areas' of study in the major books of Hadees, under these headings. That is, the people vested with knowledge should make these areas of study the racecourse of their studies and mental exertion. See translator's note 'Books included in the syllabus of *Tableeghi Jamã'at*' for detail in this respect. [HSM]

sight must not go on anything or anyone other than Allãh. Even the good effects and results should not attract and involve us in themselves.

6. Going Forth and sparing time.

Being with *Kalimah* and *salãt*, doing *zikr* regularly along with getting the *knowledge* of the *fazãil* of these things, *fulfilling the rights* of all those whose rights are due on us, and *seeking Allãh's pleasure*– we should *go* from door to door, street to street and continent to continent, following the example of the Prophet Muhammad SALLALLÃHU A'LAIHE WASALLAM.

This 'going forth' is the merit of [the Muslimhood of] every Muslim. It is the fundamental principle of every root and branch of *deen*. It had been the speciality of all the Prophets, and is the distinction of the *Ummat* of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM. Every *ummati* is a caller. This going forth was the business and the worry of every person who accepted Islam on the hand of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM. Hence, this going forth is the foundation and root of every department of *deen*. As this ground-work [of going forth] has been given up, the fundamentals of *deen*, which were self-sufficient for keeping every branch of the tree of *deen* fresh and green, have just remained in the shape of mere branchless stems.

Abstinence:

Six Numbers of our *da'wat* are those which need *to be*, and there is one thing which needs *not to be*. That is, while out for *Tableegh*, six principles are those which a person must take into practice, and should stick himself close to them; whereas a thing, from which one must always be protecting oneself in these days, is the doing of *lã ya'ni*[1], forbidden and sinful deeds.

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[1] For the 'definition' and explanation of the term *lã ya'ni*, see 1st footnote under saying 181. [HSM]

(2)

ONCE HAZRAT MAULANA Muhammad Ilyas RAHMATULLĀH A'LAIHE said, "About the doers of this work I feel two dangers. First one is that when resources are present, their sights are not on those resources. This is very difficult. I feel this danger about myself as well. When sights get set on resources, Allāh's help vanishes[1]. Resources are gifts; their use should be in that proportion in which a gift is used, and not in a proportion that while using them the heart gets set on them instead of their Creator. The second danger is that while not doing the work we consider ourselves doing work, and considering the *effects* of work as the *work* itself; work is but abiding by the *Six Numbers*. (That is, we should be absorbing the qualities of *Six Numbers* in ourselves, and always taking this into account that how far theses qualities have come in us.)" Once he said, "While out in this path, there should not be any engagement in any work other than *Six*

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[1] Maulana Iftikhar Ahmad Faridi RAHMATULLĀH A'LAIHE writes that here, Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE quoted the following verse in support of his words: '*Indeed, Allāh has succoured you on many battlefields,* [*when you were few;*] *and* [*He did so, too,*] *on the Day of Hunayn, when you took pride in your great numbers and they proved of no avail whatever to you– for the earth, despite all its vastness, became* [*too*] *narrow for you and you turned back, retreating.*' [Q. 09:25]

I (the translator) feel it better to giving here a note on the battle of Hunayn. The battle of Hunayn took place in the year 8H, shortly after the conquest of *Makkah*, in which the Muslim army– reinforced by many newly-converted Makkans– was comprising about twelve thousand men, whereas the opponent tribes had only one-third of this number with them. Relying on their great numerical superiority, the Muslims were over-confident and, apparently, careless. Shortly after the war started, a big count of Muslims began to retreat in disorder after heavy losses inflicted on them by the opponent archers. It were some early adherents of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM that saved the day and turned the initial rout of the Muslims into a decisive victory. It is to this battle that the above verse refers, pointing out that true success can come only from Allāh, and that great numbers, ties of kinship and worldly wealth and titles, etc, are of no avail. [HSM]

Numbers, no matter how much religious that work is." On another occasion he said, "About every number, get the knowledge of the teachings of the Qur'ãn and Hadees, and keep yourself busy with them keeping in view these teachings." In one sitting he said, "Becoming busy with doing any deed other than the 'command of the situation', is *lã ya'ni*." He said, "This seventh number requires that there should be no talks other than *Six Numbers*."

In his last days when some circles stressed upon the need of 'adding' particular things to the *Six Numbers*, Maulana Muhammad Yousuf RAHMATULLÃH A'LAIHE adopted extremely inflexible behaviour and announced in the following words in a big *ijtima* that: "By the time we are alive, *Tableegh* will have only six numbers. There could be no seventh number." Once in a sitting he expressed *Six Numbers* as: "Making 'to gain Allãh' the objective of our life, which is the purpose of the creation of human beings, we are to make all out effort to develop in ourselves the *correct faith*, *correct action*, *correct knowledge*, *correct feelings and perceptions*, *correct moral values*, and *correct intention*– by *consuming all our life and wealth*– so as to gain eternal comfort and peace. Without the effort and exertion of gaining this [eternal comfort and peace], there is no distinction between the human beings and the animals." Once he said: "In Muslims, the *custom* and *shape* of *deen* is present. The aim of this *Tableeghi* struggle is that the spirit and reality of *deen* may come in them. Scattered parts of *deen* are present in them. Our objective is that complete *deen* may come in them in proper order. The objective of these *Six Numbers*– on which emphasis is laid in *Tableegh*, and which are practiced– is this that Muslims may come on *deen* in the proper way; and living lives keeping in view the commands of Allãh and the rewards & threats of the hereafter become their nature."

Maulana Muhammad In'ãm-ul-Hasan RAHMATULLÃH A'LAIHE used to express *Six Numbers* in the following very short and weighed-and-measured words: "Taking *Kalimah* and *salãt*, and with *divine knowledge* and *Allãh's zikr*, and with *forgiving our rights* and fulfilling the rights of Allãh's creation, and with the

intention to please Allãh– we should go from street to street, colony to colony, and village to village."

In one of his letters, Maulana Saeed Ahmad Khan RAHMATULLÃH A'LAIHE wrote in respect of *Six Numbers*: "...The people who deliver speeches in the *tableeghi jamã'ats* should be made to well understand that they should not speak at random, and should not relate the dreams of people; they should take special care in the matter of speech. In the moment of speech, sometimes such words get slipped from the tongue which, because of their being against the temperament of [the work of] *da'wat*, become the cause of peoples' going away from us instead of their coming near... People incompetent like us should relate *Six Numbers* in simple way. They should not go in extreme details, otherwise the talk will go beyond grip. I myself have reached this result receiving many strokes after a long time..."

While discussing the status of *Six Numbers*, once Maulana Muhammad Jameel sahib of *Raiwind* said in a speech: "...Every point and subject of *deen* has connection with *Six Numbers*. Some points are near, some are not. For example, if fifty rows of people offering *salãt* are standing behind the *imãm* then every row has connection with the *imãm*. However, the nearness which the first row is enjoying is not being enjoyed by the second one, yet all have connection. *Six Numbers* have this status..." ■

Common Method of Learning Knowledge and *Zikr*

[The note below has two parts. The first one is the translation of some selected parts of the topic *'Common Method of Learning Knowledge and Zikr'*, present in Hazrat Maulana's biography 'Hazrat Maulana Muhammad Ilyas and the Revival of *Da'wat*', written by Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLĀH A'LAIHE. The second one contains the translation of one of Hazrat Maulana's very important saying in respect of learning the knowledge, together with a commentary.]

(1)

IN THE PRINCIPLES and activities of the movement of *Tableegh*, the words '*zikr*' and '*ilm*' are appearing again and again. This was the common topic of Hazrat Maulana's invitation to the Muslims. But in his terminology and research, both *zikr* and *ilm* carry special meanings. Since this is an important section of Hazrat Maulana's work of *Da'wat* and reformation, it needs a separate and detailed treatment.

In India, and in all over the Islamic world as well, two typical terms of *zikr* and *ilm* are widely in use; and there are two conventional methods for their learning. For *zikr*, there are defined methods of recitation and sets of prayers; and for *ilm*, there is a typical system of *madrasahs* where one needs to spend a number of years. Gradually, *zikr* and the getting of *ilm* have been restricted to these two boundaries in such a way that people have started thinking that without adopting these methods and this system, getting these things is impossible and unusual.

In Hazrat Maulana's view, these two methods and systems are of great importance, and are the means of great blessings; however, this is the stage of specialisation and completion from which only some particular and courageous people can get to completion and progress. This is not the common way for the common people as a whole, and the majority of the *Ummat* and busy people cannot enjoy the fruits and blessings of *zikr* and *ilm* and cannot get the objectives of these in a short period of time. The actual and the natural way of getting *zikr* and *ilm* is only that which was current in the early days of Islam.

Hazrat Maulana had very deeply studied the way of living of the Muslims of the early period of Islam. Bringing their way of living and their method of getting *zikr* and *ilm* to life was his actual pain with which his heart ached. To him, *zikr* was that:

> "Unmindfulness is *harãm*; but *zikr* is not limited to the motion of tongue or the recitation of some words. Doing works and being busy with different engagements and activities of life while keeping in view the commands about all these engagements and activities, is *zikr*. By doing this, the entire way of living and all the aspects of life can change into *zikr*; and in this connection, bringing to life the attribute of *imãn* and *ih'tisãb*[1] is the actual and the biggest work, because in the Muslims there is not as much shortage of practice and deeds as is of *imãn* and *ih'tisãb*."

Merging the *zikr* of tongue and *nafl zikr* with the struggle and moving about for *deen* was very much needed in Hazrat Maulana's view. This was the structure of the life-style of the *sah'ãba* RAZIALLÃHU A'NHUM. They always added *zikr* in all their struggle for spreading *deen* and in the work of *da'wat* and *jihãd*. Hazrat Maulana maintained that this should be done now as well. In a letter Hazrat Maulana wrote:

> "... *Zikr* and excess in *du'aa* are the wheels of this work, and are its soul..."

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[1] For knowing Hazrat Maulana's view of the term *imãn* and *ih'tisãb*, see related footnote under saying 172. [HSM]

In another letter he wrote:

"... Keep your privacies populated with *zikr*; and the time in which you are with the people, keep yourself busy in giving *da'wat* and calling to the Good with sincerity, keeping the greatness of Allãh in mind..."

About *ilm*, Hazrat Maulana's research was that limiting the teaching and learning of the knowledge of *deen* to mere words and impressions of books and the boundaries of *madrasahs* is the method of the later period, and this method is the other name of depriving a major part of the *Ummat* of the wealth of *deen*. By this method, a very small part of the *Ummat* gets the benefits of the knowledge of *deen*, and that too, sees some books and memorises some words. The common and natural method of the teaching and learning of *deen*, by which millions of people can get not only the 'knowledge of *deen*' but '*nafs* of *deen*' (i.e., *deen* itself) in a short time, and without any physical equipment and material expense, is: (1) the meeting and mixing with and remaining in the company of the people of knowledge and practice; (2) joining oneself with these people in their struggle and activities; and (3) leaving one's environment for this purpose (i.e., migration). As the language and civilisation are at the best adopted only by meeting with and remaining in the company of civilised people and the masters of the mother-tongue, and this is the *only* way of their learning, similarly, the correct knowledge of *deen* can be had by constantly meeting, mixing and associating oneself with the possessors of *deen*; and this is the *only* and the natural way of learning *deen*. This is because there are many sections of the knowledge of *deen* which are beyond the grip of pen. *Deen* is a living and active thing, whereas the printed words of books are the dead impressions– and producing a living thing from a dead substance goes against the law of Nature. A certain part of *deen* is related with the parts of body; this part can only be taken by the movement of the parts of body. A certain part of *deen* is connected to the heart; this can be transferred only from one heart to the other. A certain part of *deen* is related with the

mind; this can, no doubt, be taken from the pages of books. Once Hazrat Maulana expressed this subject in a talk, saying:

"Every part of human body is specific to perform a particular work. The work of 'seeing' is taken from eye, and the eye is bound to do this work; one cannot take the work of 'listening' from eye. Realising the external environment is the work of heart; and what the heart realises, the work of mind is to give it shape. Mind is subordinate to heart, whereas the realisation comes to heart through the environment. The name of the 'shaping' of mind is 'knowledge'. Mind will correctly shape, i.e., get knowledge, only when the heart's realisation is correct; and the (correct) realisation cannot be acquired by keeping the company of only the dead books– it will become only with action. I do not say that *madrasahs* should be closed. *Madrasahs* are for the *specialisation-stage* of the education, but not fit for *early-stages* of the education[1]."

In respect of knowledge and education, this speech is so well-reasoned, argumentative and deep– and contains such a revolutionary educational theory– that the people of knowledge should have made it the topic of their serious research work, and should have made it the racecourse of their debates and discussions. They should have remodelled the conventional system of religious education in the light of this educational theory, but, sad to say, this part of Hazrat Maulana's work has been given least attention and consideration.

To Hazrat Maulana, the second requirement for educational development was that:

"Remember! No knowledgeable person can increase in knowledge unless he transfers that which he has learnt to those who have lesser knowledge than him,– and especially to those who have reached the boundary of unbelief. I am saying this on

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[1] In this respect, Hazrat Maulana Muhammad Ahmad Ansāri sahib once said in a speech: "... 'God-willed Caliphate', 'Muhammadan System of government', '*madrasahs*', etc., all are the most important departments of *deen*. But these are for '*running*' the *deen* which has already '*come*'. These cannot '*bring*' *deen*. The way through which *deen* '*comes*' is only the *da'wat* unto Allāh. To this day, not even a single example can be given that any government has 'established' or 'enforced' *deen*..." [HSM]

the authority of the Hadees: '*One who does not show mercy, will not be shown mercy...*', because on the people of knowledge lies a greater responsibility, and they are the ones who are to face added accountability since they are more near to Allãh. Delivering and transferring knowledge to those who have reached the boundary of unbelief is the completion of the objective of knowledge, and is our duty. Whereas delivering and transferring knowledge to the ignorant Muslims is the treatment of this disease."

Hazrat Maulana had well understood this point that the particular disease and disaster of this age was peoples' contentment and satisfaction over their present religious state and their concentration and absorption in worldly engagements– the thing which have left not even a single moment spare in their lives for getting *deen*. These engagements and attachments are the 'lords beside Allãh[1]' and 'new idols' of this age, who cannot tolerate any one else's presence. Hazrat Maulana called people to this thing with great force and emphasis that for learning *deen* and for absorbing the effects of *deen*, it is required to leave one's own environment (temporarily) and to get release from the arrest of these idols. These engagements and attachments have got pasted on hearts so much that the realities of the Word of *deen* and the effects of deeds do not find even a smallest hole for getting into the heart, and bounce back even from its outer surface.

The correct way of reformation of this situation is not this that people should be asked to shutting down their businesses and getting themselves all-time busy with learning the knowledge of *deen*. The correct methodology, on the other hand, is that effort should be made to revive the way of living of the *sah'ãba* RAZIALLÃHU A'NHUM, because this is the easiest of all, the best of all, and is the heavenly-accepted way of living. People should be encouraged to cut some of their *time* from their engagements, and this *time* should be made useful to the maximum. Every such measure should be taken from which

[1] Reference towards a Qur'ãnic verse: Q. 9:31. [HSM]

this *time* can be expected to give those results which are desired from religious education.

The way of learning religious knowledge is that one should spend this *time* in the company of the religious people and the seekers of religious knowledge. In this religious environment, *deen* should be derived by using the instruments of sense (i.e., by the seeing of eyes, hearing of ears, etc.). Both *deen* and the people of *deen* should be studied in that way in which each thing of a strange country is seen with attention. The effects of *deen* should be absorbed in the way in which one absorbs the climatic effects of some land. In this environment, this study should not be of any *part* of *deen*, it should rather be of the entire body of *deen*. One should not learn merely the commands and manners of worships and *farãez*, but should also learn the manners and demands of meeting one another, religious norms of civilisation, moral values, manners of dealing with and talking to others, manners of treating and serving others, principles and manners of religious way of living with others and joining others in some cause, manners of sleeping, eating, walking and resting, etc. Not only these manners should be learnt, but they should be acted upon as well. In addition, religious emotions and feelings and the spirit of *deen* should be developed.

Together, at least this much time should be spent in this environment that most of those stages and difficulties may come before the people which usually come in the necessary human life. In this way, people will come to know the religious commands and manners of everyday life– on-time and on-occasion.

Another need is this that *fazãil* and *masãil* should be discussed in this time. *Fazãil* are the soul of religious life and are its driving force, whereas *masãil* are their rules and regulations. Both these are necessary. But in them, the difference is that which is in the body and soul. Similarly, those stories of the *sah'ãba* RAZIALLÃHU ANHUM should be narrated and discussed through which religious emotions and morale get raise.

Hazrat Maulana did combine all these qualities in the *Tableeghi* travelling. It was his desire that that common way of teaching and learning of religious knowledge should get current in the *Ummat* and should become open to all– the way through which millions of busy people of the *Ummat* can get the necessary knowledge of *deen* and can get its best results (the results whose getting has now become doubtful even from *madrasahs*) without spending large amounts of money and without extensive arrangements.

In such travels, those religious blessings, those benefits regarding knowledge, moral training, reformation of the self– and the good effects which come on the heart and mind– are not easy to be taken into writing. Emotions and feelings cannot be written at all. Sacrificing one's feelings for others, serving the companions, fulfilling of rights, good sociality, discharging the duties of the *ameer* and *maamoor*, awareness of the responsibility, readiness in action, present-mindedness, living with the people of different natures and temperaments, etc,– all these are those departments of Islamic life whose commands we find only in the Holy Qur'ãn, Hadees and in the books of religious law, and whose stories we read only in the pages of biographies and history. The structure of our social living has taken such a shape, since long, that we never find a chance to act upon many of the commands present in this list. There are certain commands about which we have no practical experience. And, whenever there comes an occasion, we remain unsuccessful in acting upon these commands. Whereas even in a single *Tableeghi* travel, all or most of these occasions often appear, and their practical training thus takes place.

Moreover, by adopting *deen* practically, dealing with different people, living with well-mannered religious people and people of knowledge, and by studying the life of the Holy Prophet SALLALLAHU A'LAIHE WASALLAM and the stories of the *sah'ãba* RAZIALLAHU A'NHUM, one does get an in-depth understanding of *deen* along with its etiquettes. It also promotes one's sensibilities and sensory perceptions, in general, as well.

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In this sketch of the system of education, there is big room for development. Hazrat Maulana wanted to see it so complete and comprehensive that people of every level of *deen* and knowledge may get the opportunity of self-training and advancement. For the people skilled in various sciences of religious knowledge he had a different sketch in his mind, the most appropriate and proper to their status and level of knowledge. In a letter he wrote:

> "A deep and serious consideration is specially needed to include such subjects which can inspire the people of knowledge for (1) learning Arabic language and culture, and words spoken by the *sah'āba*[1] RAZIALLĀHU A'NHUM, (2) being adherent to the Holy Qur'ān and *Sunnat*, and (3) to spread *deen*. Preparation of these subjects for this community is very much required because without it there is a lot of danger that knowledge will get very serious and irrecoverable hurt and will start gradually decaying. Both going-up and falling-down of the community of the people of knowledge depends on the strength and weakness of this thing..."

In this entire system of *da'wat* and education, there is, in fact, plenty of room for progress and organisation. This system can work side by side with today's-world, can fully encounter the anti-religious movements and ideas, and is well able to become the replacement of all these irreligious movements for people. Those who see deep know that the biggest power of all the irreligious movements of this day and age is that they make *direct* contacts with the people, and then develop the behaviour of people on their principles. Their callers are the people of action. They are active and mobile and have the spirit of sacrifice, and bear every type of hardships in their cause. They have activities to keep the people busy with. These all aspects have magnet-like attraction for the restless self of the people today. To meet face to face with these irreligious movements,

[1] "Words spoken by the *sah'āba* RAZIALLĀHU A'NHUM" means, in the words of Maulana Muhammad Ahmad Ansāri sahib, that "...whatever the *sah'āba* RAZIALLĀHU A'NHUM spoke as addresses, speeches and talks, or whatever they written as letters..." [HSM]

neither philosophical theories are appropriate, and nor paper designs, or mere argument and reasoning, or those mere invitations which are limited to particular folds of people and have nothing with them for the common people to attract with and taking them on some work, can fully meet with the need. These irreligious (or, at least, purely materialistic) movements are spreading like fire, and their networks are present throughout the world.

Only that religious movement can fully encounter such movements which thinks it necessary to meet and contact the common people, and whose workers do not overlook any section of people; their workers should not be leaving any hut of any poor or any field of any peasant, but rather should be going to every workplace, and should be addressing people in their drawing rooms and in public-meeting places. The activity, mobility and hardworking of the workers of this movement should not be less than those of the enthusiast and fire-filled workers of any of these irreligious movements, and, in the same breath, their well-wishing and painfulness for others should be very high in comparison with the workers of all other movements– because they only want the uplift of the social and monetary status of the people, and the pain which they feel is only of the apparent deprivation and poorness; whereas the work of these religious workers is of a very high stage and is very vast because they have the pain of that God-forgetting and animal-like life which people are living, and they are to lift up the religious, moral, spiritual and mental levels of the people, and are to develop human-ness, Islamic polity and the '*want*' of learning religious knowledge in them. They should be selfless people, bearing their burden by themselves, and not burdening anyone else. They should have such easily-adaptable schemes with them for developing religious civilisation, polity, morality and education, and for producing the good results of these qualities, which are more result-producing but need lesser expenditure. Together, they should give the people such an engagement which makes them busy with and is never-ending, that is, making that effort in other people which the others have

made in them. They should have such a work and such a system with them that could *connect* various folds of the society. There should be such a way in which the youth can exert its powers of action because this is natural to them, and if they do not find any correct work, they will adopt the wrong ways.

The structure of *da'wat* which Hazrat Maulana has presented has all these attributes and particulars. This sketch has room for development, and is not a heaven-sent direction or revelation. With the in-depth understanding of the Qur'ãn and Hadees, knowledge of the life of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM and the incidents and stories of the *sah'ãba* RAZIALLÃHU A'NHUM, deep knowingness of the principles of *deen*, and with his God-gifted insight and wisdom in the matter of *deen*, Hazrat Maulana presented a methodology of work in the present time. And in the light of his study of the Qur'ãn and Hadees and in view of his long experience, he established some principles and procedures about this work, which all are derived from Qur'ãn and Hadees. The experience has proved that they base on hundreds of prudent measures. The only need now is that the people whom Allãh has given the wealth of sincerity, wisdom, reason, and the knowledge of *deen*, and who are not uninformed of the trends of the present-time, should draw their attention to this work; and with their fire-of-action, power of administration and God-gifted mannerism, should promote this work following its principles and making connection with Allãh.

Dangers are in the front. The pace and power with which the irreligious movements are spreading and becoming popular, and the danger which the religion and the people of religion have from them, is an open secret. However, our religious and scholarly circles are not fully aware of this danger by now, and they are not giving attention to common-invitation, common-education and learning, and common-movement and effort.

The secret which is on every tongue in the wine bar,
Sad to say, it is totally hidden to those sitting in the centre of learning.

...Give, then, this glad tiding to [those of] My servants who listen [closely] to all that is said, and follow the best of it: [for] it is they whom Allāh has graced with His guidance, and it is they who are [truly] endowed with insight! [Q. 39:17-18]

(2)

IN CONNECTION WITH the learning of this knowledge, Hazrat Maulana Muhammad Ilyas RAHMATULLAH A'LAIHE said: "The procedure of learning knowledge is that: First, taking the knowledge of *farz* things, and then learning what is *farz* and necessary inside these *farz* things: and even in learning these *farz* things, keeping in view their rank and status, i.e., the more first-rank a thing is, the more attention should that thing be given. In other words, we must learn first things first. In the first place should the learning of *farz* be kept, then *wājib*, then *sunnat*, and then *mustah'ab*, etc. and then learning to add the colour of sincerity, devotion, and the consciousness of Allāh to all these practices. Doing this exercise and always keeping in view that Allāh is all-present and all-seeing. Recognising the attributes and the Person of Allāh by way of these practices."

In Hazrat Maulana's terminology, *ilm* (knowledge) stands for the '*knowingness of a command*', whereas *zikr* means '*obeying that command*'. For example, *knowing* that *salāt* is obligatory, and that doing thus and thus actions in the *salāt* are necessary, and thus and thus is the status of these actions– is the *ilm* of *salāt*; whereas performing the *salāt*, and doing *ruku*, *sajdah*, etc., is the *zikr* of *salāt*. Drinking water is a deed; knowing the religious way of drinking water is its *ilm*, and drinking water in its religious way is the *zikr* of drinking water. This thing is applicable to all deeds. Now, if a person performs *salāt* but do not have its *ilm*, his offering of *salāt* can become a big evil, for example, he performs *salāt* on a prohibited time,

etc. Here, he has done *zikr* but without *ilm*. Contrarily, a person who knows every necessary thing about *salãt* but is not performing the *salãt*, or is careless about his *salãt*– then he is committing a deadly evil– because he has *ilm* but without *zikr* (i.e., practice). Therefore, increasing in knowledge is that we must be learning more and more details (*farãez, sunan*, etc.) about more and more practices while out in the *Tableegh*. To act upon these practices is *zikr*. Increasing in *zikr* means that our connection with Allãh should be increasing every moment with our acting upon these practices. All activities of our essential life– like eating, drinking, sleeping, going to washroom and even going to our wives– can become the means of our nearness to Allãh if they are being performed with their *ilm* and *zikr*. And in this *ilm* and *zikr*, what is necessary is that the more a deed *resembles*– both in posture and in the state-of-the-heart of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM,– the cause of more nearness to Allãh will it be. Therefore, the racecourse of our bodily and mental efforts, of both day and night, should be to increase in gaining this *resemblance*. ■

The Foundation Principle of the Ummat

['Migration & Motion' and 'Collectiveness' are the foundation principles of this *Ummat*. The note below has two parts. The first one is the translation of a selected part of the topic *'Methodology'*, present in Hazrat Maulana's biography 'Hazrat Maulana Muhammad Ilyas and the Revival of *Da'wat*', written by Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLĀH A'LAIHE. The second one contains the translation of some selected parts of a speech delivered by Maulana Muhammad Jameel sahib, who is the *imām* of *salāt* in *Raiwind*.]

(1)

HAZRAT MAULANA Muhammad Ilyas RAHMATULLĀH A'LAIHE was of the opinion that there should be a common and continuous *motion* in the Muslims all over the world; and this motion should stand permanent and primary in their lives, and their stops and pauses and their business in the world should be incidental in nature. [Hazrat Maulana RAHMATULLĀH A'LAIHE used to say such words on many occasions: 'In motion is the blessing.', 'For spreading *deen*, migrating from one's country is *sunnat*.', and 'Two things have disappeared from the Muslims. First is leaving homes for the sake of *deen*. The second is the *fikr* (deep concern in the heart; thought) for *deen*. First one was for the management of the outer-shape, whereas the second one was for the completing of the inner-self.', etc.] This *motion* for *deen* is the footing on which the Muslim Unity was formed, and is the very aim of the bringing forth of this *Ummat*, as it runs in: '*You are indeed the best community brought forth for* [*the good of*] *mankind* [Q. 03:110], because otherwise, there was no such

shortcoming and incompleteness in the necessary departments of social and domestic lives and businesses of the previous *ummats* for whose correction and completeness there was needed a new *ummat*. The Muslims, from when they have left this unity-living and their actual work, or, in other words, when they have given both these things secondary status in their lives, their degeneration started from that very moment. From when the flavour of stationary-living (i.e., living on one station) and remaining in their homely places have started developing in them, it was that spiritual downfall and that inner decline whose title is the 'finishing of *Khilāfat-e-Rāshida*'. Following are the words of Hazrat Maulana– and history absolutely confirms each of his word and gives irrefutable evidence on every of his claim:

> "We gave up going forth in the form of *jamā'ats* to learn and teach the practices of *deen*, whereas this was the foundation principle. The Holy Prophet SALLALLĀHU A'LAIHE WASALLAM himself used to go here and there, and every one who gave his hand in his hand also used to restlessly go here and there for *deen*. In the Makkan period when the quantity of Muslims was in numbers, then every person, after becoming the Muslim, had always been making effort of presenting the Truth to others as a *person*. After reaching over to *Madinah* where there was a collective and stationary-living, the Holy Prophet SALLALLAHU A'LAIHE WASALLAM, without any delay, started sending *jamā'ats* on every side. Those who increased, their increase was in soldier-like living. Stationary-living was only of those who could become the sources and centres for those going out. In short, this going here and there, and making efforts and remaining in the state of migration and motion for *deen*, was the principle work– and when this was left, *Khilāfat* got finished."

(2)

ON THIS TOPIC, once Maulana Muhammad Jameel sahib said in a speech: "... 'Migration & Motion' and 'Collectiveness' are the soul and the foundation principles of this *Ummat*. In the 1st century Hijrat, *deen* got

spread all over the world. We should all think over this fact that the resources– both material and spiritual– which we consider as necessary for spreading *deen* today, were not present in the days of *sah'āba* RAZIALLĀHU A'NHUM. The present-day means of transportation and communication were not available with them. The spiritual means which we have today, for example, printed copies of the Holy Qur'ān and Hadees, religious books, commentaries on the science of religion, etc., even the names and signs of these resources were not present. Qur'ān was printed centuries later. Imām Bukhari RAHMATULLĀH A'LAIHE, who is the first in the line of and is the leader of the Commentators of Hadees, born in 194H, that is, after about two centuries of the start of Islam, and worked on Hadees at least two decades later. Commentaries on Hadees in the form of books started appearing after a period many centuries. Even then *deen* reached in four corners of the earth. We should at least think how *deen* got spread?..."

"...Only that thing spreads which remains in *motion*. The sun remains in motion. It spreads light. One perfumed handkerchief, if moved in a gathering, spreads sweet smell in the entire room. A street-hawker moves with oranges, and oranges get spread in all the locality. *Sah'āba* RAZIALLĀHU A'NHUM migrated and moved with *imān* and worships. They travelled all the time, both on land and in water: They are travelling and reciting Qur'ān; travelling and offering *salāt*; travelling and doing *zikr*– hence, Qur'ān spread, *salāt* spread, *zikr* spread. Motion is the soul of every thing. Inertness is the death of all that exists. Even if unbelief comes in motion, it spreads. Wherever will you walk with *deen*, the gardens of *deen* will start springing... The Holy Prophet SALLALLĀHU A'LAIHE WASALLAM put all the *Ummat* to migration and motion. See the lives of *sah'āba* RAZIALLĀHU A'NHUM: Their lames are in motion: A'mr Bin Jamooh RAZIALLĀHU A'NHU; he was lame by birth, and got martyrdom in the battle of Uhud with his keen desire. Their old are in motion: Abu Ayub Ansāri RAZIALLĀHU A'NHU; he died at the age of 95 while in the sea-travel of the *jihād* of Turkey. Their children are in motion: Ma'āz and Mu'waz RAZIALLĀHU A'NHUM; they killed

Abu Jahl in the battle of Badr. Their newly-married are in motion: Hanzlah RAZIALLÃHU A'NHU; he had just left the bed of his wife and was about to take bath when he heard the news of defeat in Uhud, thus with sword in hand he rushed the battle-field and fought till death. Their women are in motion: Safiyyah RAZIALLÃHU A'NHA; she killed a spying Jew with giving a blow of a tent-peg on his head. Their rich are in motion: Abdul Rahman Bin A'uf RAZIALLÃHU A'NHU; he was the richest of all the Muslims. Their poor are in motion: Mus'ab Bin Umair RAZIALLÃHU A'NHU; he was brought up in luxury and comfort but did not have sufficient cloth even to cover his dead body. In short, all the *Ummat* was in the state of migration and motion... So much motion made the *sah'ãba* RAZIALLÃHU A'NHUM for *deen*– so much– that they were born at some place, worked for *deen* at some other place, and their graves are at some different place. Hazrat Bilal RAZIALLÃHU A'NHU– born in *Abyssinia*, suffered hardships for *deen* in *Makkah* and made efforts for *deen* in *Madinah*, and died in *Damascus* (Syria). Abu Ayub Ansãri RAZIALLÃHU A'NHU– born in *Madinah*, travelled long way for *deen* by sea, and his grave is in *Constantinople* (Turkey). Graves of 10 sons of Hazrat Abbas RAZIALLÃHU A'NHU are in 10 different countries. In those days, there was a common atmosphere of migration and motion... This is the time when, with courage, all the *Ummat* should be made to put to migration and motion. Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE used to say in pain-laden voice that: 'The Muslim, in whose life there is no mark of *hijrat* nor of *nusrat*, then what sort of Muslimhood is this? What kind of Islam is this?'"

"Secondly, in *collectiveness* is the soul of this *Ummat*. That is, walking along with others, and walking by taking others with us. All the *Ummat* used to rise up on one voice... If these two things and this style of working (methodology) regains life, *deen* will spread before our eyes... As Allãh had made the sun the means of emerging heat, so has He made the effort of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM the means of spreading *deen* in the entire world..."

The Status & Responsibility of the Ummat

[Following is the translation of some selected parts of a speech delivered by Maulana Muhammad Ahmad Ansãri sahib.]

IN RESPECT OF that great *responsibility* which Allãh has given us in the rank of *objective*, Maulana Muhammad Ahmad Ansãri sahib once said in a speech, "The purpose of these gatherings and *jamã'ats* is to inspire in the *Ummat* the feeling of that great responsibility for which Allãh has chosen it. We want giving people to understand what is the purpose of their being. We want people to live with this consciousness that they are those whom Allãh has selected and chosen– from the *ummats* of all the previous Prophets– for doing a work which is of greater status than that of all the Prophets, that is, the work of the Last of all the Prophets SALLALLÃHU A'LAIHE WASALLAM. You can elect a king through casting votes, but you cannot elect someone to be a Prophet,– for this selection is made by Allãh Himself. So lucky and fortunate are the people of this *Ummat* that Allãh has selected them, and has sent them for the benefit of mankind: the benefit of both this life and the next. We want people to live with this consciousness that they have not *come* in this world but have been *sent* by Allãh, and that they are His ambassadors. They are sent for that work for which the Prophets A'LAIHIMUSSALÃM were sent. Their duty is twofold: obedience and ambassadorship– that is, performing their own worships, and, together, like the Prophets A'LAIHIMUSSALÃM, calling others to the obedience of Allãh. Previous *ummats* had only one responsibility, and that was of performing their own

worships... We are reminding Muslims of their responsibility; the purpose of their creation; the message with which they were sent; their actual business– that is, the ambassadorship of Allãh... This *Ummat* has gone under the others only because it has become empty of the feeling of that great work for which Allãh had sent it, and has forgotten its responsibility, and has even forgotten this forgetfulness. The power of sender is always behind the sent, but since these ambassadors of Allãh have themselves forgotten the message with which they were sent and have shown disregard to this great position, they are being beaten and receiving kicks in four corners of the earth... Today, Muslim ruler is ruling with the inclinations of Fir'own, Muslim trader is trading with the inclinations of Qaroon, social living of Muslims is of Christians, Muslim trade is based on Jewish system, marriages and funerals are in the way of Hindus– even then they shout: 'Long Live Islam'– how fools they are? Muslims are living such a dangerous life that neither they have any means of gaining Allãh's forgiveness nor have any means of getting the Recommendation of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM on the Day of Judgement... We are to shape ourselves in the mould of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM– both in doing as well as in the state-of-the-heart... We are trying to awake this consciousness in the Muslims that they are the *ummati* of the Holy Prophet SALLALLÃHU A'LAIHE WASALLÃM at every moment, and that the tie of the deputy-ship of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM is at all times attentive towards them, and that every Muslim is a *sent*. We are saying Muslims to recognise their own status and position and to come back to their work, that is, the ambassadorship of Allãh, and live their lives according to this towering and lofty status..." ■

Maulana Muhammad Ilyas's Attention Towards Various Muslim Parties

[Following are the two comprehensive notes which will help the readers to understand the actual context and perspective of saying No 159, and many other sayings in which Hazrat Maulana RAHMATULLAH A'LAIHE has talked on the subject of differences among the *ulama* themselves and their farness from the common people. The first one is the translation of a passage written by Maulana Syed Abul-Hasan Ali Nadvi RAHMATULLAH A'LAIHE, under the heading *'Maulana Muhammad Ilyas's Attention Towards Various Muslim Parties'*, in Hazrat Maulana's biography 'Hazrat Maulana Muhammad Ilyas and the Revival of *Da'wat*'. The second one has been contributed by Prof Syed Muhammad Zulkifl Bukhari, the grandson of Hazrat Syed Ata-ullah Shah Bukhari RAHMATULLAH A'LAIHE.]

(1)

DUE TO LITTLE differences of opinion and because of remaining away from one another for a long time, there had grown some sort of 'aversion' among the various parties of *ahl-e-Sunnat* (followers of the *sunni* school of thought). Every party considered the protection of its *deen* only in running away from other party's shadow. There was total ignorance about the virtues and qualities of one another. The ways of benefiting from one another were closed since long.

To people, the *methods* for removing these differences and bridging these gulfs were debate and discussion contests, reasoning and argumentation, and proving one's own *maslak* (creed) to be true and the other's false. But experience proved that differences were not removed by these methods and got

increased instead; contradiction and hatred grew; aversion multiplied further; gulfs of parting widened more.

To Hazrat Maulana Muhammad Ilyas RAHMATULLAH A'LAIHE, its *method* was a different one. To him, the method of removing differences was this that with respect and honour, the knots of the minds of others should be untied, creases and wrinkles of the hearts should be removed, relation should be produced and intimacy should be developed. Mutual misunderstandings will get removed by themselves when people will closely see and interact with one another. When they will get busy with doing the correct and principle work of *deen*, and will remain in the company of one another, moderation will come in their differences and disagreements. There will remain no behaviouristic abnormality, no 'excess & deficiency' in this regard.

In his last illness, Hazrat Maulana's attention turned specially towards this aspect. In this connection, he used to give special directions and instructions. Such subtle things used to come to his mind and he used to make such arrangements which perhaps even the people of politics and administration did not observe in their important and sensitive works. When any of those *ulama* who were not frequent in paying visits to him, came either to inquire after his health or in the *masjid* [of Markaz, Nizamuddin], Hazrat Maulana RAHMATULLAH A'LAIHE used to leave no stone unturned in honouring and entertaining them. He used to make every effort to please their hearts and paid so much attention to their visit that one could not even think of giving protocol more than that. He was so careful in this regard that these people could not even smell strangeness and party-prejudice.

(2)

THIS SAYING, which is the longest saying of Hazrat Maulana Muhammad Ilyas RAHMATULLAH A'LAIHE present in this book, comprises the matter of Hazrat Maulana Muhammad Ilyas's talk with *Ameer-e-Shari'at* Syed Ata-ullah

Shah Bukhari RAHMATULLÃH A'LAIHE. Report of this meeting and the words uttered by Hazrat Maulana RAHMATULLÃH A'LAIHE in this meeting, are of great importance for the introduction of the movement of *Da'wat* and *Tableegh*– and are very comprehensive, calling for added attention. This meeting was held on the 29th of April 1944, that is, about 2½ months before Hazrat Maulana's demise.

Syed Ata-ullah Shah Bukhari RAHMATULLÃH A'LAIHE was the doyen of freedom fighters, the founding father of *Majlis-e-Ah'rãr-e-Islam*, and the greatest orator of his time. Noted religious figures and preceptors had chosen him to be the '*Ameer-e-Shari'at*' in 1930, so that a movement for the protection of religious faiths & values and Islamic code & ceremonies should be instituted– and a 'methodology' (*Tarteeb*) should be followed in this regard. Thus, in respect of *da'wat* and *tableegh*, revival of *deen*, falsifying the arguments and efforts of the deniers of the Truth, making efforts for the freedom of country and for the establishment of the government on God-willed system,– the copious and matchless endeavours which he made on different and scattered fronts at the same time– are a permanent chapter in the history of religious determination and dissemination. His selfless efforts in defending the *Name and Fame of the Holy Prophet* SALLALLÃHU A'LAIHE WASALLAM and the faith in the *Finality of the Prophethood*, specially, stand without an equal.

Hazrat Maulana Muhammad Ilyas's saying of the following words to Hazrat Bukhari: 'Hazrat! *Imãn* has two wings: first, being hard and strong against the enemies of Allãh and the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM; and secondly, being kind-hearted and merciful to all the believers and lovers of Allãh and the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM– and keeping ourselves low and humble against them... Both of these wings are necessary for the believers to rise and progress. No bird can fly with one wing.'– is an extremely delicate and gentle word-of-understanding. Hazrat Maulana meant nothing but to make the people, such as Hazrat Bukhari, realise the significance of kindness & compassion as well as the importance of humility & humbleness towards the believing brethren while struggling

for some religious cause and becoming hard and strong against infidels.

It was the demand of Hazrat Maulana's sincerity and his devotion to Allãh that he wanted to engage in his movement the people of every walk, every taste, and every stage. This was the miracle of his wisdom and insight that he knew how to get work from the people. In this regard, his words spoken to a contemporary grandee and a respectful 'counterpart', is quite obvious and self-evident. It is strongly hinting at the mutual co-operation & co-ordination of the two contemporary religious movements, i.e., *Da'wat* and *Tableegh* (started in about 1930) and *Majlis-e-Ah'rãr-e-Islam* (established in late 1929), as these were two homogeneous and harmonious movements to a great extent regarding their aims and objectives. Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE also persistently asked Hazrat Shah Abdul Qadir Raipuri RAHMATULLÃH A'LAIHE, while talking to him on many occasions, that he must direct *Ah'rãr* leaders to join their workers with those of *Da'wat* and *Tableegh*. Hazrat Raipuri RAHMATULLÃH A'LAIHE, the preceptor of Hazrat Bukhari RAHMATULLÃH A'LAIHE and the patron of *Majlis-e-Ah'rãr-e-Islam*, seconded this proposal of 'working-relationship' strongly but to him it didn't need to change the 'methodology' (*Tarteeb*) of *Majlis-e-Ah'rãr-e-Islam*.

Hazrat Maulana RAHMATULLÃH A'LAIHE was rightly all-confident about the inevitability and accuracy of the 'methodology' of his work without negating or underestimating the vitality of the role played by religious *institutions* (whether they were *madrasahs* or *khanqãh*) and religious *movements* (whatever the 'methodology' they had). Rather he never intended to think or to do such negation or underestimation. His sole compassion and cause was the revival of the Muhammadan bonds of cohesion. It was the thing which used to make him ever-anxious about the mutual co-operation and intimacy of different religious movements and religious communities. This very anxiety made him play his great and historic role in connection with the revival of *da'wat* and *tableegh*.

Actually, the people like Hazrat Maulana Muhammad Ilyas RAHMATULLAH A'LAIHE and *Ameer-e-Shari'at* Syed Ata-ullah Shah Bukhari RAHMATULLAH A'LAIHE were the salt of the earth. They believed firmly in having mutual respect and admiration and in being mutually beneficial and benevolent. They did deserve to be taken as role-models by all the people, coming after, working for the same cause. ■

Books included in the Syllabus of *Tableeghi Jamā'at*

[Books which are included in the syllabus of *Tableeghi Jamā'at* are listed below. It should be kept in mind that since some of these books were published after the demise of Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE, the books which we see in Hazrat Maulana's words contain some other books as well, and some which are now included in the syllabus are not found in his words. Therefore, I've written the date of completion of each book as written by the respective author himself.
By the word 'syllabus', it is not meant that the person going in the *jamā'at* is not allowed to read any other book; it simply means that while in the collective *ta'leem* only these books should be read. All other books are for personal study. In this regard, Hazrat Maulana's (RAHMATULLĀH A'LAIHE) view of the 'term' *ilm* must be well understood; many sayings in this book and one translator's note jointly express and explain his 'definition' of the term *ilm*.]

No	Name of book and author	Date of completion
1	**Stories of the Sah'āba** RAZIALLĀHU A'NHUM, by Sheikh-ul-Hadees Maulana Muhammad Zakariyya RAHMATULLĀH A'LAIHE.	Shawwāl 12, 1357H (December 6, 1938)
2	**Virtues of the Holy Qur'ān**, by Sheikh-ul-Hadees Maulana Muhammad Zakariyya RAHMATULLĀH A'LAIHE.	Zul Hijjah 29, 1348H (May 28, 1930)
3	**Virtues of Salāt**, by Sheikh-ul-Hadees Maulana Muhammad Zakariyya RAHMATULLĀH A'LAIHE.	Muharram 7, 1358H (February 28, 1939)
4	**Virtues of Zikr**, by Sheikh-ul-Hadees Maulana Muhammad Zakariyya RAHMATULLĀH A'LAIHE.	Shawwāl 26, 1358H (December 8, 1939)
5	**Virtues of Tableegh**, by Sheikh-ul-Hadees Maulana Muhammad Zakariyya RAHMATULLĀH	Safr 5, 1350H (June 21, 1931)

No	Name of book and author	Date of completion
	A'LAIHE.	
6	**Muslim degeneration & its only remedy**, by Maulana Ih'tishām-ul-Hasan Kandhlavi RAHMATULLĀH A'LAIHE.	Rabī-ul-Ukhra 18, 1358H (June 8, 1939)
7	**Virtues of Sada'qāt**, by Sheikh-ul-Hadees Maulana Muhammad Zakariyya RAHMATULLĀH A'LAIHE.	Safr 22, 1368H (December 25, 1948)
8	**Virtues of Ramazān**, by Sheikh-ul-Hadees Maulana Muhammad Zakariyya RAHMATULLAH A'LAIHE.	Ramazān 27, 1349H (January 16, 1931)
9	**Virtues of Hajj**, by Sheikh-ul-Hadees Maulana Muhammad Zakariyya RAHMATULLĀH A'LAIHE.	Jamad-ul-Oola 14, 1367H (March 26, 1948)

NOTE:

1. For the brothers whose native language is not Urdu, translations of these books are available in various languages.
2. For the Arab brothers, '*Riyaz-ul-Saaleh'een*' is the book for collective *ta'leem*.
3. 'Virtues of Ramazān' is for reading in collective *ta'leem* from 15th of *Sha'bān* till the *Ramazān* ends. In the same way, 'Virtues of Hajj' is read in the Hajj season.

Things to do in Masjid-wise work

[On 24~25 November 1994, following document was approved and signed by Hazrat Jee Maulana Muhammad In'ām-ul-Hasan RAHMATULLĀH A'LAIHE in respect of Masjid-wise work in the monthly *mashwarah* of Raiwind.]

IN EVERY *MASJID*, masjid-wise effort should be established and promoted by forming local *jamā'at*. For this, extensive effort should be made on the *jamā'at* of the *masjid*, and they should be made to well understand all its activities. These people should be sent out so as to practice these activities. If it is felt necessary to keep these people with you, then also do it as well. Procedure of daily-work and effort should be presented before them in detail. Things to do in masjid-wise work are as below:

1. Two *gasht* every week:

Effort should be made to send out *jamā'at* from every [internal] *gasht*; and from the 2nd *gasht* (i.e., external *gasht*), effort should be made to raise the work through forming local *jamā'ats* in all the *masjids* of the city.

2. Daily *ta'leem* of *masjid* and home:

Ta'leem should be done in every house besides the *ta'leem* in *masjid* so that the fondness of [performing] deeds gets increased, and women should try to live 24-hour homely life by asking the *masāil* from *ulama* through the men of their houses.

3. 3-days per month:

Every of our companion must spend 3-days every month, regularly. Old workers should make effort to go out by taking newer friends of the colony with them. With these 3-days, effort should be made to raise the work by forming *jamã'ats* in all the *masjids* of all neighbouring areas.

4. 2½-hour daily effort:

Getting oneself busy with these activities while making effort to bring to life the activities of the work of *da'wat* in every house. 2½-hour is the minimum; request people to offer time more than this. Those who offer more time, it should be accepted; and those who give 2½-hours, we should not look down upon them: this [offer of time] should be respected. [Effort should be made that in this way,] every *masjid* gets populated for 24-hours on the example of the *Masjid* of the Holy Prophet SALLALLAHU A'LAIHE WASALLAM. The *da'wat* of *imãn*, circles of *fazãil* (i.e., reading from the books of syllabus and *muzaakira*), going/coming of *jamã'ats* to/from foreign countries as well as inside our country, *ilm* & *zikr*, teaching & training of those who visit us, and entertaining and reception of guests,– all are included [in the 2½-hours daily effort].

5. Daily sitting for *mashwarah*:

Sitting for the worry of bringing to life the virtuous deeds in the colony; this assembly should be held in that time which is convenient for everyone. Listen to the report of work done in the previous day (*kaarguzaari*), and make *mashwarah* of the today's work. This *mashwarah* should not be too long. Effort should be made to bring to life 100% *da'wat*, *salãt*, recitation of the Holy Qur'ãn, *zikr* & *du'aa*, worship and good moral values in the entire world, so that the 24-hour life of every Muslim may come on Allãh's commands and the ways of the Holy Prophet SALLALLAHU A'LAIHE WASALLAM. ■

A Summary of Learning to Live Religious Life

[Following is the statement about which Hazrat Maulana Muhammad Ilyas RAHMATULLAH A'LAIHE wanted that every person should keep it with him in writing so that he himself may think upon it again and again, and also invite others' attention towards it. It was specially pasted on a wall inside his residence, *Masjid Bangla Wali* (Basti Nizamuddin, Delhi). This statement is the long and the short of this work in the words of Hazrat Maulana RAHMATULLAH A'LAIHE.]

THE SUMMARY OF this work is that: for completing those things which remain incomplete during the institutional education in our *Kalimah*, *salãt*, paying attention to the ranks and status of the people, fulfilling human rights, correction of our intention, and in gaining the necessary knowledge and practice of saving ourselves from the places where one can slip, – we should, while taking all these principle attributes from our elders, go to those people in whom these things are completely absent, so that their incompleteness gets removed and they get the knowledge of these things. ■

[Source: '*Sayings and Letters of Maulana Ilyas*' by Maulana Iftikhar Ahmad Faridi.]

Personalities

An Introduction to the Personalities

FOLLOWING IS THE brief pen-picture of some selected personalities whose names appear anywhere in this book. One learned friend laid great emphasis on its need. He maintained that most of the readers of this book will be completely in the dark about the rank and status of these people, and the readers who do not belong to the sub-continent might have not even heard the names of many of these role-model elders. Agreeing to his point of view, I am adding this introduction to this work of translation. HSM

Abdul Wahhāb sahib, Bhai [Haji sahib]
b. 1923

The most loved, worry-laden and mobile elder of *Raiwind*, and the biggest caller to Allāh of this age. He was born in Delhi. He did graduation, and has been working as *Tehsildar* before the partition of the subcontinent. He left his highly lucrative job to devote his time and attention to the work of *Tableegh*. Among his notable teachers is Maulana Maududi, from whom he studied Islamic Studies while he was in college. He came to the work of *Tableegh* in the life of Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE, and is one of the first five persons who offered their lives for doing the work of *Tableegh* in Pakistan.

The love which Allāh has planted in the hearts of people for him is a thing which the intellectual-rebels like us have been reading in books but have not seen with eyes. His lectures carry a lot of food for thought. He is the gift of Allāh for the people of this time. Whatever he says, it carries behind it a heavy weight of his long association with the chosen people of knowledge and practice. When he speaks, the words seem to be coming out of his heart and do not seem to be merely an oration. He is a truly practicing Muslim.

He is the disciple of Hazrat Raipuri RAHMATULLĀH A'LAIHE. He has also worked for *Majlis-e-Ah'rār-e-Islam* in his youth.

Abid Siddique, Prof Dr
b. Rabi'-ul-Oola 21, 1358H/ May 12, 1939
d. Ramazān 11, 1421H/ December 7, 2000

My father. He made the first revision of this work of translation. His constant backing and sincere fatherly direction remained a source of encouragement throughout this work.

Born in Doraha Mandi (Patiala, India), he got his early religious education from his parents. He did Masters in Urdu from Oriental College, University of the Punjab, Lahore, in 1962.

His personality had many shades of versatility. He started with teaching oriental languages in college. He was an athlete and sports figure in his youth. He played hockey, and remained a referee and coach for years. He was a wrestler as well. At the same time he was the master of the science of classical music and was a good musician. He was among the chosen masters of the philosophy of Homoeopathy in Pakistan. But his religious family background, God-gifted natural bias towards religious figures, kind attentions of the elders of *Tableegh*,– and, to crown it all, his long family association with the family of *Ameer-e-Shari'at* Syed Ata-ullah Shah Bukhari RAHMATULLĀH A'LAIHE,– soon claimed a big change in his life.

Although his father, Maulana Muhammad Siddique RAHMATULLĀH A'LAIHE and brothers had association with the work of *Tableegh* for many years, but he himself came to it about in 1967. By the time his health permitted he very efficiently did the work of *Tableegh* with all his body and soul. Seeing his eagerness in manly-work, Maulana Muhammad Ahmad Ansāri sahib named him as 'the man of action'.

He was a godly person, and was a staunch and regular performer of *zikr* and sets of prayers. He used to sit on his prayer-mat for hours and hours daily. He was well-prepared to embrace the death. Just two days before his death he spent many hours in the *nusrat* of a *jamā'at*, and he intended to spend one year with *jamā'at*. On the day of his death he completed the reciting of Qur'ān and the *tafseer* of Maulana Shabbir Ahmad Usmani RAHMATULLĀH A'LAIHE. Just before his death he made his *wuzu*, and was on the way to perform E'sha *salāt* when he felt perplexity in his head, and, after reciting Kalimah, surrendered his soul to Allāh within seconds without any difficulty or signs of pain. Verily, unto Allāh do we belong and, verily, unto Him we shall

return.'[Q. 02:156] O my Sustainer! Bestow Your grace upon them (my parents), as thy cherished and reared me when I was a child! [Q. 17:24] He used to pray for a happy and easy ending and of not being burdened with the debt of the favours of people– and Allãh accepted both his prayers.

He wrote a book on Western literary criticism which is being recommended in almost all the universities of Pakistan. He was a poet as well and his poetry has been published. Both his books have received due appreciation from the masters of literature and poetry of this age. A thesis on his life and works was written in his life. In his last years he worked on completing the references of the *tafseer* of Maulana Shabbir Ahmad Usmani RAHMATULLÃH A'LAIHE; this *tafseer* finds a valuable place in the well-trusted commentaries of the Holy Qur'ãn in Urdu.

Maulana Abdul Rasheed No'mãni RAHMATULLÃH A'LAIHE gave him the permission to relate Hadees. In his youth he became the disciple of Hazrat Raipuri RAHMATULLÃH A'LAIHE; after his death he did the *bay'at* of Maulana Muhammad Aslam sahib RAHMATULLÃH A'LAIHE, and after him gave his hand in the hands of Maulana Muhammad Ahmad Ansãri sahib.

Abul-Hasan Ali Hasani Nadvi, Maulana Syed [Ali Mian]
b. Muharram 6, 1333H/ November 25, 1914
d. Ramazãn 22, 1420H/ December 31, 1999

He was an early associate of the work of *Tableegh*, and was a man vested with a lot of qualities. Basically he was an orator, but at the same time he was a highly learned man, well versed in the art of transferring the thoughts of mind and words of mouth to the paper. He had the gift of tongues. His command on the Arabic Language was recognised by the great masters of the mother-tongue.

He started his literary-life by writing the biography of the leader of the movement of the revival of *imãn* and *jihãd* Hazrat Syed Ahmad Shaheed Barelwi RAHMATULLÃH A'LAIHE. He sent this book to Maulana Muhammad Manzoor No'mãni RAHMATULLÃH A'LAIHE, the compiler of the Urdu source book '*Malfoozãt*', who, after reading that book, asked him whether he wanted to do something or he had just written the book. Then, these two young and courageous elders visited different parts of the country (the sub-continent) in order to find out a practical system of revivalism. This very search took them to the door of Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE. Here, the thirst of their hearts quenched and their revivalist minds

saw a way of practical work. From here the new chapter of Maulana Ali Mian's life starts.

He travelled from country to country to get the work of *Tableegh* recognised in the Arab-world and to get the support of their learned people and dignitaries. In this regard, his contribution is vital. He was in the 4th *jamā'at* which was sent to Sa'udia on July 6, 1947, in order to institute the work of *Tableegh* over there. An important event of this journey was this that he wrote a booklet for presenting the work of *Da'wat* to King Sa'ud, which was read out to his successor, and which became the apparent source of getting his support for this work. This removed that farness and 'aversion' which was present in royal circles for *Tableegh*. His second journey in this connection was in the company of Hazrat Raipuri RAHMATULLĀH A'LAIHE and many other elders. After performing Hajj he went to Egypt, then Sudan, and then Syria, and met important religious people, state officials and dignitaries, and presented the work of *Tableegh* in detail. He came back to India in October 1951.

Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE always held him and his noble family in highest regard. His words about him: ***'...The benefit which has been caused to Tableegh by your attentions, has not been caused by any of those who are attached with this work until now. May Allāh direct your holy attentions more and more towards this work.'*** – reflect his status in his sight.

He paid his due of companionship with Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE by writing his biography 'Hazrat Maulana Muhammad Ilyas and the Revival of *Da'wat*'. No reference on any aspect of *Tableegh* is complete without this book.

He was not a Maulana in the traditional sense of the word, rather his personality had many shades. His voice was heard with attention from the circle of *sufis* and the seats of religious teaching to the halls of Oxford and Cambridge. Both the popes of churches and the saints of mosques have acknowledged his miracle-writing and moderation-loving pen. He wrote many books on serious topics, which have been translated into many languages.

He did masters from Lucknow University in 1929. He remained the member of the advisory committee of Dar-ul-Uloom Deoband, and the patron of Dar-ul-Uloom Nadvat-ul-Ulama, Lucknow. He was the director of the foundation summit of the Organisation of Islamic Countries (OIC) in 1962, and remained its member throughout his life. He was the founder-member of Islamic University, Madinah.

Recognising his services to Islam, he was awarded King Faisal Award in 1980. In 1983, he was made the lifetime president of the Oxford Centre for Islamic Learning.

Ahmad Laat, Maulana Muhammad

He belongs to Gujrat (India), and remains in the Markaz of *Nizamuddin*. He speaks in the light of the Qur'ãn, Hadees and the stories of the *sah'ãba* RAZIALLÃHU A'NHUM.

Akbar, Emperor Jalal-ud-Din Muhammad
d. 1014H/1605

Mughal Emperor Akbar was very religiously inclined in the beginning. But after experiencing the irreligious and self-centred behaviour of the *ulama* in their worldly affairs, he chose to part with their company. Some forerunners of the deniers of the Truth gained control over him, and he started a new 'all-agreed' religion, thus promoting self-designed worship-patterns in the name of religion, and named this 'modified version of Islam' as '*deen-e-elãhi*' (meaning, the religion of Allãh).

Asad, Dr Muhammad
b. Rabi'-ul-Oola 4, 1318H/ July 2, 1900
d. Sha'bãn 15, 1412H/ February 20, 1992

Writer, adventurer, diplomat, Muslim thinker par excellence, translator of the Holy Qur'ãn, and author of one of the most remarkable spiritual autobiographies ever, *The Road to Mecca*. He was born Leopold Weiss in Lwow, Galicia, now in Poland, and then part of the Austrian empire– and was the son of a Jewish barrister, and grandson of an orthodox *rabbi*. He studied history of art and philosophy at Vienna University. In 1926, he converted to Islam and became Muhammad Asad.

Travelling extensively throughout the Muslim world, Asad's interest in Islam deepened. At the same time, he began to examine critically the decay he found among Muslims. To understand how Muslims could regenerate themselves, Asad took a characteristic approach: he immersed himself in understanding the source of Islam, the Holy Qur'ãn. Embarking on an intensive study of classical Arabic, he began at the same time living among the bedouin of Central and Eastern Arabia whose speech and linguistic associations

had essentially remained unchanged since the time of the Prophet Muhammad SALLALLAHU A'LAIHE WASALLAM when the Qur'ãn was being revealed. It gave him insight into the semantics of the Qur'ãnic language and idiom, unknown to any Westerner, and enabled him later to translate the Qur'ãn into English as *The Message of The Qur'ãn*. Along with his commentary, *The Message of The Qur'ãn* is without parallel in conveying the Qur'ãn's meaning and spirit to non-Arab readers. Asad meant to devote two years to completing the translation and the commentary but ended up spending 17. He dedicated the *Message* to 'people who think.' With his command of the English language, his knowledge of the Bible and biblical sources, as well as Jewish history and civilization, Asad was more successful than most in communicating to Muslim and non-Muslim readers the essence of Islam in both its historical and timeless context.

In his study of the Qur'ãn, Asad found that Islam gave 'Yes to action, No to passivity. Yes to Life and No to asceticism.' In its pages, he found an intense God-consciousness that made no division between body and soul or faith and reason, but consisted of a harmonious interplay of spiritual need and social demand. 'It was obvious to me that the decline of the Muslims was not due to any shortcomings in Islam but rather to their own failure to live up to it... It was not Muslims that had made Islam great: it was Islam that had made the Muslims great. But as soon as their faith became habit and ceased to be a program of life, to be consciously pursued, the creative impulse that underlay their civilization waned and gradually gave way to indolence, sterility and cultural decay.' From that point on, Muslim renaissance became Asad's goal in life.

The *Message of The Qur'ãn* represents a notable addition to the body of English translations couched in chaste English. This work is nonetheless vitiated by deviation from the viewpoint of the Muslim orthodoxy on many counts. This commentary is greatly influenced by modernist ideas. Averse to take some Qur'ãnic statements literally, Asad denies the occurrence of such events as the throwing of Hazrat Ibrahim A'LAIHISSALÁM into the fire, Hazrat Isa A'LAIHISSALÁM speaking in the cradle, etc. He also regards Hazrat Luqman A'LAIHISSALÁM, Hazrat Khizr A'LAIHISSALÁM and Hazrat Zulqarnain as 'mythical figures', and holds unorthodox views on the abrogation of verses. These blemishes apart, this highly readable translation contains useful, though sometimes unreliable background

information about the Qur'ãnic *surahs* and even provides exhaustive notes on various Qur'ãnic themes.

When World War II broke out, Asad was in India where he befriended Allama Muhammad Iqbal, the spiritual father of the idea of a separate Pakistan. When Pakistan was born in 1947, Asad was appointed its undersecretary of state for Near Eastern Affairs and became its permanent representative to the United Nations in 1952. Here he met his wife, Pola Hamida, a Bostonian, whom he married the same year. After two years in New York, the Asads travelled extensively before returning to Pakistan. This deepened their study of the Muslims all over the world. In the later years, they produced remarkable works on serious topics like the foundation of an Islamic state on the basis of Qur'ãnic injunctions and the Holy Prophet's (SALLALLÃHU A'LAIHE WASALLAM) sayings.

Asad died in Mijas, Spain, and was laid to rest in the small Muslim cemetery in Grenada.

Ãzad, Imãm-ul-Hind Maulana Abul Kalam

b. Zul Hijjah 8, 1305H/ August 17, 1888

d. Sha'bãn 2, 1377H/ February 22, 1958

Born in Makkah, he was descended from an old Indian family that had produced famous religious divines and men of affairs. He got his early education from his father, and later got proficiency in English and French by himself.

Even before finishing his studies in Arabic and Oriental learning he made his name as a brilliant writer and speaker; his first article was published in 1900 when he was only 12 years old. But it was the publication of his own journal, *Al-Hilal*, in 1912 that brought him to the forefront of Indian affairs. This journal marked a new beginning in the politics of Indian Muslims, for it invited them to join in the fight for Indian independence. He served several terms in jail in the independence movement.

He was a big religious and political figure of the sub-continent and was one of the major leaders of the independence movement. He was twice elected president of the Indian National Congress, the youngest man to hold the office, and guided the destinies of the Congress for twelve years during the most momentous phase of its history. His acceptance of office in the government of India after the creation of Pakistan encouraged Muslims to stay in India.

He was a big genius and revolutionist. In spite of a political career of great brilliance, Ãzad was essentially a man of letters. He was one of the classical and stylist Urdu writers and a man of powerful and strongly-worded composition who has left legendry marks on the course of Urdu literature. It is sad that his rich literary works severely spoiled because of his frequent imprisonments, but those few which remained safe from the ruthless slaps of incidents and circumstances are no doubt the best addition to the asset of literature. Besides many journals, he wrote 14 books on many topics. He published a commentary on the Holy Qur'ãn, *Tarjamaan-ul-Qur'ãn*, which is his masterpiece, and several theological studies as well as *India Wins Freedom*.

He was a night-awakening worshipper and was the disciple of *Sheikh-ul-Hind* Maulana Mahmood Hasan RAHMATULLÃH A'LAIHE.

Bukhari, Ameer-e-Shari'at Maulana Syed Ata-ullah Shah

b. Rabi'-ul-Oola 1, 1310H/ September 23, 1892

d. Rabi'-ul-Oola 9, 1381H/ August 21, 1961

A big religious and political figure of India whose roar set the sun of British rule in India forever. Born in Patna (India), he got his early religious education in Gujrat and learnt the Holy Qur'ãn by heart from his father Hafiz Syed Ziauddin RAHMATULLÃH A'LAIHE in the 10th year of his age. A rare and very astonishing thing about his education which is very hard to be believed in the first instance is that he had never been the regular student of any big *madrasah*, and nor he got education from any renowned teacher. Instead, he completed all the books of *Dars-e-Nizami* (classical syllabus of *ulama*) part-by-part and as a part-time student from different teachers, as and when the circumstances permitted him to do so. This was because he got into practical life in a very tender age and used to work as labourer in order to earn living for him and his children. Even in the jail he remained alert in respect of receiving education and he studied the *Sahih of Bukhari* when he was imprisoned on account of an anti-government religious speech. In spite of this fact he stood atop in the list of best reciters of the Qur'ãn of his time, and found a unique and respectable position among the best *ulama* of his age. He was among those personalities of Muslim India whose name does not require any localisation or affiliation of any kind, but these were institutes and parties which ran on whose names and affiliations.

He started his religious and political career about in 1916 by overturning a public meeting of the refusers of the Truth. Right from here started that part of his life whose title has been 'rail and jail'. He protected the candle of true and unvarnished faith in the days of British rule in India when they were cultivating and fostering a false prophethood. He was a naked sword against the refusers of the Truth (specially against the newly born Qadiyani prophethood, i.e., Ahmadiya Movement) and the British regime in the sub-continent. He served several terms in jail in this cause. It was due to his selfless absorption in this sacred cause that noted religious figures and preceptors had chosen him to be the '*Ameer-e-Shari'at*' in 1930. He was the doyen of freedom fighters and the founding father of *Majlis-e-Ah'rãr-e-Islam.*

He is specially known for his matchless oratory, and people of all circles agree in that he was the greatest orator of his time. He is among those orators of the entire history who very frequently used to speak all the night. His fire-filled speeches had been a unique blend of the recitation of the Holy Qur'ãn and Hadees, stories of the *sah'ãba* RAZIALLÁHU A'NHUM and elders, best and classical local idiom, poetry, examples, etc.

He was a poet as well and his poetry has been published. Most of his poetry is in Persian language.

He was the disciple of Peer Syed Mehr Ali Shah Golravi RAHMATULLÁH A'LAIHE, and after him gave his hand in the hands of Hazrat Raipuri RAHMATULLÁH A'LAIHE.

His role is discussed at length in the translator's note '*Hazrat Maulana Muhammad Ilyas's Attention Towards Various Muslim Parties*'.

Bukhari, Imãm Abu Abdullah Muhammad Bin Isma'il

b. Shawwãl 13, 194H/ July 21, 810

d. Shawwãl 1, 256H/ August 30, 870

Born in the famous city of Bukhara, of the land 'beyond the canal'– present-day Uzbekistan, Imãm Abu Abdullah Bukhari was called the *Ameer-ul-Mu'mineen-fil-Hadees* (meaning, Commander of the Faithful Hadees), and his powers of retention was such that he was called *Hafiz al-Dunya*, or the possessor of the most powerful memory in the world. His father was himself a Traditionist (i.e., recorders of the sayings and acts of the Holy Prophet SALLALLÁHU A'LAIHE WASALLAM) of some repute, and heard Hadees from Imãm Mãlik

RAHMATULLĀH A'LAIHE and had shaken the hand of Abdullah ibn Mubarak RAHMATULLĀH A'LAIHE; one of his biographers writes: "I went to see Isma'il, the father of Abu Abdullah at the time of his death. He said to me, 'I do not know of a single *dirham* in my wealth that is *harām* and not a single *dirham* that may be considered questionable.'"

When Imām Bukhari RAHMATULLĀH A'LAIHE reached the age of ten and after acquiring his elementary education, Allāh inserted the interest in the science of Hadees into his heart and he obtained admission in the Hadees class of Bukhara. He began his travels throughout the middle-east recording the Hadees when he was only 16. During this time, he visited every important centre for learning in the Muslim world: Balkh, Merv, Nisapur, Rayy, Baghdad, Basra, Kufa, Makkah, Madinah, Wasit, Egypt, Damascus, Qaysariya, A'sqalan, Palestine, and Syria. A big traditionist reports: 'When Bukhari RAHMATULLĀH A'LAIHE sat in Baghdad, I used to dictate Hadees to him. Twenty thousand people at a time would attend those sessions.'

He is universally regarded by Muslims as the greatest of the Traditionists. His compilation, *al-Jami' al-Sahih* ranks second only to the Holy Qur'ān as the source of Muslim doctrine and law, and is believed to be the 'most correct' book after the Holy Qur'ān.

Imām Bukhari's (RAHMATULLĀH A'LAIHE) scrupulousness as a compiler is illustrated by his reported statement that he never entered a Hadees except after taking a bath and offering special prayers and that his final selection was made by sifting 6,00,000 traditions, choosing only what was absolutely sound (*sahih*). His mastery of his subject is attested by the chroniclers, who recorded that, in order to try him, the traditionists of Baghdad offered him a series of traditions in which the text had been dislocated from the transmissional chain of authorities (*isnād*), and that he always detected the fault. His definite theological views are illustrated by his refusal to record traditions from those who did not believe that faith included good works and by his break with his teacher, Muhammad bin Yah'ya, in the theological controversy which led to his exile. His compilation is divided into chapters according to legal topics. Each chapter-heading is followed by a short discourse or comment by Imām Bukhari RAHMATULLĀH A'LAIHE himself. Variations in the text, as he received it, are carefully recorded, although this did not prevent the occurrence of further variants arising from new and different recensions. It took about seventeen years (217H-233H) to complete this glorious book. He also wrote a history, containing critical biographies of the

authorities who formed the links in the chains of transmission of the Hadees.

He died in exile as a result of his attitude in a fundamental theological controversy, in which he held that the words of the Holy Qur'ãn were the creation of an inspired prophet and not a transcript of eternal divine law.

Al-Jami' al-Sahih (Sahih of Bukhari)

Al-Jami' al-Sahih is considered the most authentic of all Hadees collections. Few people are equipped to deal with Imãm Bukhari's (RAHMATULLÃH A'LAIHE) works including this collection. In the traditional Islamic educational system, for instance, the study of this collection comes only after the student had spent years learning the classical disciplines: the Arabic language, rhetoric and literature, the rational sciences of logic and philosophy, the legal disciplines of ***fiqh*** and ***usul-e-fiqh***, the various Qur'ãnic sciences from ***tajweed*** to ***tafseer***, and the study of ***usul-ul-Hadees***. Only after the student masters these subjects was he allowed to attend the lesson of *al-Jami' al-Sahih*, usually given by the most learned and respected of all teachers. The book is so full of technicalities related to ***usul-ul-Hadees*** and ***ilm-al-rijãl*** that a throughout knowledge of those subjects is needed if this collection is to be appreciated fully. *Al-Jami' al-Sahih* is to be learned and lived and is an experience than a book. In the traditional setting, there is a special place for the Bukhari lesson and the students will sit on the ground in a semi-circle around the ***sheikh***, and the ***sheikh*** will interject his comments, corrections and learned ***tafseer***. Nothing will be left out, every Hadees, every narrator, and every chapter heading is discussed.

Daryabadi, Maulana Abdul Majid

b. Sha'bãn 16, 1309H/ March 16, 1892

d. Muharram 15, 1397H/ January 6, 1977

A renowned man of knowledge and letters of the sub-continent. He got his early religious education in his home. He was very fond of study, and used to read various types of books on philosophy to water his taste of study. This study, as it usually does, made him rationalist and atheist, and in his own words, 'agnostic'. This grew to such proportions that he even wrote a book on philosophy in English that contained criticism on Allãh's decrees against the enemies of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM. A time came when he wrote

on the psychology of Qur'ãn and produced the dramatised conversion of the Qur'ãnic story of Hazrat Yousuf A'LAIHISSALÃM. In his own words he 're-embraced' Islam. In short, all those periods have passed in his short life which have been the subjects of thousands of years wide history of philosophy: worship of religion, feeling sick of religion, doubtfulness, unbelief, and then, echo towards faith and belief– Maulana's life has been the centre of the rise and fall of the tides of these thoughts.

He was a man of writing, not speech. His literary career can be classified in four groups: philosophical writings; translations; literature; Qur'ãn and its relatives. He was a stylist writer who could not bear unnecessary details and attachments in his writing. He wrote in the fields of literature, prose, philosophy, psychology, biography, *tafseer*, and did translations (in English) as well. About 70 books are to his credit. His masterpiece is the English translation and commentary of the Holy Qur'ãn viz '*The Holy Qur'ãn*', which claims a trusted position in the contemporary English translations of the Holy Qur'ãn.

He was a university graduate and was not a 'Maulana' in the common sense of the word. Recognising his services to Islamic literature, Muslim University Aligarh awarded him honorary DLit degree. He was the disciple of Hazrat Madni RAHMATULLÃH A'LAIHE.

Du'aa Ju Dehlawi, Maulana Abdul Aziz

d. Zul Hijjah 13, 1388H/ March 2, 1969

He belonged to Delhi and was a very popular, polite, knowledgeable, hospitable and restless person. His coming to the work of *Tableegh* was the result of the *du'aa* of Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE. Before this, he was a big refuter and arguer and used to attend discussion contests against atheists and Christians. He came to Pakistan in 1952, and occasionally stayed with his son in Karachi, and with his brother in Tando Adam (Sind). He remained in motion so much that even in these two places he used to offer the *salãt* of a traveller. Remaining on one place was against his temperament. On his death, *Sheikh-ul-Hadees* Hazrat Maulana Muhammad Zakariyya RAHMATULLÃH A'LAIHE wrote in a letter: '... He is indeed lucky who leaves so much people behind him that make *du'aa* for the dead...' A book comprising his sayings has been published; he allowed its publishing just one week before his death. He was the disciple of Maulana Shah Muhammad Yãsin Nageenvi

RAHMATULLĀH A'LAIHE, who himself was the disciple of Hazrat Gangohi RAHMATULLĀH A'LAIHE.

It is his distinction that he laid the foundation of the *masjid* of *Raiwind* Markaz.

Faridi, Maulana Iftikhar Ahmad

d. Rajab 3, 1419H/ October 25 1998

An early associate of the work of *Tableegh*. He belonged to Muradabad (India). He compiled and edited many books in Urdu including '*Sayings and Letters of Maulana Ilyas*'– a book which contains some sayings of Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE and some letters written by him. He had also worked for *Majlis-e-Ah'rār-e-Islam*.

Gangohi, Maulana Rasheed Ahmad

b. Ziqa'ad 6, 1244H/ May 11, 1829

d. Jamad-ul-Ukhra 8, 1323H/ August 11, 1905

A renowned teacher of Hadees and leader of the path of spiritual development. The signs of piety and greatness were present in him even in his tender age. Allāh had given him a very lovely-sounding throat. He got education from outstanding teachers of the Qur'ān, the Hadees and *fiqh* of his time.

He was among the founding-fathers of Dar-ul-Uloom Deoband, and was the backbone of this religious school of thought. He remained lifetime member of the advisory committee of Dar-ul-Uloom Deoband, and remained the patron of Jaami'a Mazaahir-e-Uloom, Saharanpur.

In the Freedom Movement (1857), he practically fought against the British regime and remained behind the bars on account of committing this 'sin'.

He taught Hadees, *tafseer* and *fiqh* for about 50 years. He lost his eyesight for about last ten years of his life; in these days he, instead of teaching, turned his attention and potentials more towards the inner-development and reformation. The list of his students and disciples contains a big count of notable scholars. About 15 books on various sciences of Hadees are to his credit.

He was the preceptor of Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE.

Hasan Basri, Imām Abu Saeed
b. 21H/642 **d.** 110H/728

A renowned preacher and *sufi* of the Umayyad era, who belongs to the fold of the successors of the *sah'āba* RAZIALLĀHU A'NHUM. In the days of his youth, he participated in the *jihād* of Iran. He is famous not only for his extreme religiousness and honesty, to which all his successors paid great homage, but also for his words-of-advice and golden sayings. He led all his life as a practicing *sufi*: whatever he said, he did it by himself as well. His sayings stand in the rows of the best classical Arabic literature of the early days of Islam. Some of his sayings are quoted even in the classical reference books and dictionaries. In the preaching-literature, it is hard to find any book that does not contain his name and his sayings. His sayings specially carry points on the contempt of *dunya*; two in this line are being translated here: "Human beings have started travelling on the path of death. And those who have died, are waiting for those who are coming behind them.", "Consider this world as a bridge over which you pass, and do not encamp on it." He refused to marry his daughter to the person who was famous due to his wealth. He used to regard that wealthy man who, paying no heed to *imān* and *deen*, goes on doing irreligious deeds without hesitation as '*munafiq*'. He was the first to use this term for a doer of the big sins.

No books of him are present. In addition to his sayings which mostly other people have written, only two small booklets of mystic and preaching nature are present, of which one is addressed to Caliph Hazrat Umar Bin Abdul Aziz RAHMATULLĀH A'LAIHE.

Ibn-e-Khaldoon, Allama Waliuddin Abdul Rahman
b. Ramazān 1, 732H/ May 27, 1332
d. Ramazān 26, 808H/ March 16, 1406

A renowned Muslim *a'alim*, teacher of Hadees and *fiqh*, *faqih*, theologian, sociologist, historian, astrologer and a man of letters. He is one of the strongest personalities of Arabo-Muslim culture in the period of its decline.

Allama Ibn-e-Khaldoon belonged to a highly educated family and received classical education, based essentially on the study of the Qur'ān, of Hadees, of the Arabic language and of *fiqh* from a large number of theological and literary scholars. He was a good teacher of Hadees and students flocked to his courses at al-Azhar University where he remained as the teacher of *Māliki fiqh*.

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Allama Ibn-e-Khaldoon is known primarily for his *Muqaddima* (Introduction) and his *I'bar* (Lesson from The Universal History), but he wrote other works. But they are minor works compared with his masterpiece. His main work, of universal value, is the *Muqaddima*. As the title indicates, it is an Introduction to the historian's craft. Thus, it is presented as an encyclopaedic synthesis of the methodological and cultural knowledge necessary to enable the historian to produce a truly scientific work. "Ibn-e-Khaldoon introduces history as a science...", writes one of his biographers.

The atypical figure of Allama Ibn-e-Khaldoon in Arabo-Muslim culture has been unanimously considered, since his discovery in Europe, as that of an "authentic genius", whose *Muqaddima* represents "one of the solemn moments of human thought". Certainly a "solitary genius", he does not belong to any definite current of Arabo-Muslim thought. One of his other biographers wrote: "Just as he had no forerunners among Arabic writers, so he had no successors or emulators in this idiom until the contemporary period. Although he had a certain influence in Egypt on some writers of the end of the Middle Ages, it can be stated that, in his native land, neither his *Muqaddima* nor his personal teaching left any permanent mark. And indeed the systematic lack of comprehension and the resolute hostility which this nonconformist thinker of genius encountered among his own people forms one of the most moving dramas, one of the saddest and most significant pages in the history of Muslim culture."

Ih'tishãm-ul-Hasan Kandhlavi, Maulana
b. Rabi'-ul-Oola 16, 1324H/ May 11, 1906
d. Shawwãl 17, 1391H/ December 4, 1971

He was an early associate of the work of *Tableegh*, and was the right-hand man of Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE. He is the author of the booklet named '*Muslim Degeneration and its Only Remedy*', which is included in the syllabus of *Tableeghi Jamã'at*. He wrote many other books, including *Fundamentals of Islam*, etc. He taught Hadees as well. Both Maulana Muhammad Yousuf RAHMATULLAH A'LAIHE and Maulana Muhammad In'ãm-ul-Hasan RAHMATULLÃH A'LAIHE studied Hadees and *tafseer* from him.

He was the member of that delegation which met King Abdul Aziz Ãal-e-Sa'ud (1880-1953) on March 14, 1938, in connection with the work of *Tableegh*. He was in the 4th *jamã'at* which was sent

to Sa'udia on July 6, 1947, in order to institute the work of *Tableegh* over there. He was present in that important *mashwarah* in which it was decided that 'on-foot' *jamã'ats* will be sent to Hajj, so that they may reach Makkah after working from country to country. This *mashwarah* was held on February 22, 1947, in the Markaz, *Nizamuddin*.

Ihsãn-ul-Haq, Maulana Muhammad
b. Rabi'-ul-Oola 24, 1361H/ April 12, 1942

A very intelligent and deeply-rooted in knowledge elder of *Raiwind* who is the son of Haji Muhammad Bashir sahib RAHMATULLÃH A'LAIHE (**b.** *Rabi'-ul-Oola* 27, 1337H/January 1, 1919 **d.** May, 1992) who remained the second regular *Ameer* of the *Tableeghi Jamã'at* of Pakistan. After passing middle from a school in Karachi, he then remained in the house of Maulana Muhammad Ahmad Ansãri sahib in Bahawalpur and got religious education from his father Maulana Farooq Ahmad RAHMATULLÃH A'LAIHE. He completed education from Jaami'a Mazaahir-e-Uloom, Saharanpur in 1961, and was the beloved student of *Sheikh-ul-Hadees* Maulana Muhammad Zakariyya RAHMATULLÃH A'LAIHE. He has translated all the three volumes of Maulana Muhammad Yousuf's book '*Hayaat-us-sah'ãba*' into Urdu. He is teaching Hadees from last 38 years in *Raiwind*.

He delivers lectures in weighed-and measured words, and speaks on the topics of inner-development, humanity, moral values, etc. Allãh has accepted his house in that the work of women in *Tableeghi Jamã'at* is being managed by them.

He is the disciple of Hazrat *Sheikh-ul-Hadees* RAHMATULLÃH A'LAIHE.

Ilyas Kandhlavi, Hazrat Jee Maulana Muhammad
b. 1303H/1886
d. Rajab 21, 1363H/ July 13, 1944

Revivalist of the work of *Da'wat and Tableegh* and 1st Hazrat Jee of *Tableeghi Jamã'at*. Descendant of a renowned and very pious Siddiqui family, he was born at Kandhla (India). He memorised the Holy Qur'ãn before the age of 10 according to his family traditions, and got early education from his village madrasah and his elder brother Maulana Muhammad Yah'ya RAHMATULLÃH A'LAIHE. Then he received education from the renowned religious teachers of his time in Dar-ul-Uloom Deoband, including *Sheikh-ul-Hind* Maulana Mahmood Hasan RAHMATULLÃH A'LAIHE.

During education he became the disciple of Maulana Rasheed Ahmad Gangohi RAHMATULLÃH A'LAIHE. After Hazrat Gangohi's death, he used to spend most of his time in seclusion and meditation and doing tough spiritual exercises. Hazrat Raipuri RAHMATULLÃH A'LAIHE says that the work of the propagation of *deen* and *tableegh* that was taken from Maulana Ilyas, and the popularity and attractiveness which Allãh gave him, was the result of these tough spiritual exercises. After the demise of Hazrat Gangohi RAHMATULLÃH A'LAIHE, he gave his hand in the hands of Maulana Khalil Ahmad Saharanpuri RAHMATULLÃH A'LAIHE.

In October 1910, Maulana Ilyas RAHMATULLÃH A'LAIHE started teaching in Jaami'a Mazaahir-e-Uloom, Saharanpur. But after teaching in madrasah for some time, he got increasingly unsatisfied over madrasah education because most of the students used to get themselves engaged in worldly businesses after completing the education rather than serving the knowledge of *deen*. Some bitter experiences of degradation of the knowledge of *deen* became the source of turning his direction to the line of self-development (*zikr*), and he thus started giving direction to the seekers of *zikr*. Seeing that this line too is restrictive to only those few people who are ready to bear the hardships of this line, and is not beneficial to the common people and the entire *Ummat*, Allãh opened on him the work of *Tableegh*. (Saying 159 in this book contains this detail in Hazrat Maulana's own words.) It was due to Allãh's mercy and Hazrat Maulana's sincerity that he was endowed with the fullest reliance and confidence of his contemporary scholars and all religious elders and reformers of his time.

In his 2nd Hajj (1926), he saw the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM in a dream; and he was told that 'we shall take work from you'. On his coming back from this Hajj, he started *Gasht* on regular basis. Going-out of *jamã'ats* started. In view of the information derived from all available sources, it appears that the work of *Tableeghi Jamã'at*, in its today's form, practically began on Monday, *Ziqa'ad* 28, 1348H (April 28, 1930), from Jaami'a Mazaahir-e-Uloom, Saharanpur.

In his last Hajj (1938), he laid the foundation of this work in Sa'udia. On March 14, 1938, he met King Abdul Aziz Ãal-e Sa'ud in this connection. It was this Hajj travel in which he, while going to Karachi from Delhi via train, offered Fajr *salãt* on *Raiwind* railway station on Friday, 22nd January, 1938 (*Ziqa'ad* 19, 1356H).

To Hazrat Maulana, this work was of very high profile. Before him was not this only objective that people may come on offering *salãt* and observing fasts, but he was worried about Islamising each and every aspect of private and collective life of Muslims by awakening the entire *Ummat*. In his own words: 'The actual aim of this movement of ours is to teach the Muslims everything with which the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM came. (That is, to get the *Ummat* attached to the complete system of thought and practice of Islam.) This is our aim. As for this movement of *jamã'ats* and *Tableeghi Gasht*– these are the initial means of achieving this aim; and the instruction and teaching of *Kalimah* and *salãt* are, in other words, the ABC of our complete syllabus...' [Saying 24]

Hazrat Maulana was a very courageous person and used to bear every type of hardships in the course of the work of *Tableegh*. Seeing him Hazrat *Sheikh-ul-Hind* RAHMATULLÃH A'LAIHE used to say that when I see Maulana Ilyas, my eyes tend to visualise *sah'ãba* RAZIALLÃHU A'NHUM.

On the night of his death, July 13, 1944, elders of *Nizamuddin* chose his son Maulana Muhammad Yousuf RAHMATULLÃH A'LAIHE to be his successor. Hazrat Maulana agreed. The next morning, after Fajr *salãt*, his turban was put on Maulana Yousuf's head.

He remained the member of the advisory committees of Dar-ul-Uloom Deoband and Jaami'a Mazaahir-e-Uloom, Saharanpur.

In'ãm-ul-Hasan Kandhlavi, Hazrat Jee Maulana Muhammad
b. Jamad-ul-Oola 8, 1336H/ February 20, 1918
d. Muharram 10, 1416H/ June 10, 1995

3rd Hazrat Jee of *Tableeghi Jamã'at*. He was born at Kandhla (India). After memorising the Holy Qur'ãn in the 10th year of his age, he started getting his early education from his maternal grandfather and from Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE, and then took admission in Jaami'a Mazaahir-e-Uloom, Saharanpur, where he completed his elementary education. He later completed education in *Nizamuddin* from Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE and Maulana Ih'tishãm-ul-Hasan Kandhlavi RAHMATULLÃH A'LAIHE. He became the disciple of Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE about in 1935. In the days of Maulana Ilyas RAHMATULLÃH A'LAIHE, he used to answer his mail. In the days of Maulana Yousuf RAHMATULLÃH A'LAIHE, he constantly remained with him. He was made the *Ameer* of *Tableeghi Jamã'at* on *Ziqa'ad* 30, 1384H (April 3, 1965).

Apart from his world-wide engagements of *Tableegh*, he wrote footnotes on '*Hayaat-us-sah'ãba*', gave a valuable work on the

translation of the '*Sahih of Bukhari*', and compiled a well-read Arabic book '*Selected Chapters of Mishkat-al-Masaabih*' for the people of knowledge and the Arab brothers.

In *Rabi'-ul-Oola* 1375H (October 1955), he started giving lecture on the *Sahih of Bukhari*, which he continued for over twelve years. In 1966, he was made the patron of Jaami'a Mazaahir-e-Uloom, Saharanpur.

Jameel, Maulana Muhammad [Imãm sahib]
b. 1947

Popularly known as 'Imãm sahib', he is the Imãm of *salãt* in the Markaz of *Raiwind*. He belongs to Khanpur (Pakistan). He is famous for giving lectures with commonly understandable examples. He makes people understand even the most difficult things with the easiest examples. To me, *deen* was not so easy to practice upon as did it become after listening to him. The in-depth understanding of *deen* which Allãh has given him, is a thing which is given to only few.

Jamshed Ali Khan sahib, Maulana Muhammad
b. Jamad-ul-Oola 1342H/ December 1923

Born in Bhesani (Muzaffarnagar, India), he got primary school education in a nearby village Hasanpur Lohari. In his early childhood he remained in the house of Maulana Ashraf Ali Thanvi RAHMATULLÃH A'LAIHE. He got his early religious education from Maulana Maseehullah Khan sahib RAHMATULLÃH A'LAIHE in his *madrasah* in Jalalabad, and completed education and did '*review of Hadees*' from Dar-ul-Uloom Deoband. Hazrat Madni RAHMATULLÃH A'LAIHE has been among his teachers. He came to Pakistan in 1951.

He became regular in the work of *Tableegh* about in 1962, and accompanied Maulana Muhammad Yousuf RAHMATULLÃH A'LAIHE in his last Hajj in 1964. In 1965, he came to *Raiwind* on full-time basis and started teaching the Holy Qur'ãn in the *madrasah* of Raiwind as well.

He is famous for giving lectures in a very distinct style. He is the disciple of Maulana Maseehullah Khan sahib RAHMATULLÃH A'LAIHE.

Muhammad Ahmad Ansãri, Maulana

b. Jamad-ul-Oola 1342H/ December 1923

A renowned elder and orator of *Tableeghi Jamã'at*. He belongs to Bahawalpur (Pakistan). He got his early religious education from his father Maulana Farooq Ahmad RAHMATULLAH A'LAIHE, who was the nephew of Maulana Khalil Ahmad Saharanpuri RAHMATULLÃH A'LAIHE. In 1942, he went to Dar-ul-Uloom Deoband for completing the '*review of Hadees*', so as to maintain the traditional ties with the elders, where he studied Hadees from Maulana Husain Ahmad Madni RAHMATULLAH A'LAIHE (**d.** *Jamad-ul-Oola* 12, 1377H/ December 6, 1957) and many other renowned teachers of Hadees. He memorised the Holy Qur'ãn in 1956.

He was the *Sheikh-ul-Hadees* in Jaami'a Abbasiya (now Islamia University), Bahawalpur. During service, Hadees, theology, history and Arabic literature were the subjects of his teaching. He is the disciple of *Sheikh-ul-Hadees* Hazrat Maulana Muhammad Zakariyya RAHMATULLÃH A'LAIHE.

His association with the work *Tableegh* is from his student life (late 1930s). He has visited many countries, especially the Arab-world, in *Tableeghi* journeys. His grip on the subject of nations' rising and downfalls is very firm. He is famous for giving lectures in the light of the history of nations, and giving comparisons between the believing and non-believing nations and practicing and non-practicing people. He touches the methodology and status of religious work, and talks on the global aspects of the work of *Da'wat* and *Tableegh*. He names Muslims as Allãh's *Ambassadors*. His lectures are specially popular both in the people of religious knowledge and the people vested with contemporary knowledge.

Mujaddid Alf-e-Sãni, Imãm-e-Rabbãni Hazrat Sheikh Ahmad Farooqi Sirhindi

b. Shawwãl 14, 971H/June 26, 1564

d. Safr 1034H/November 1624

The greatest Muslim revivalist and reformer of Muslim India. He contributed in a considerable measure towards the rehabilitation of orthodox Islam after the heterodoxies of the Mughal Emperor Akbar had had their day. His unbending attitude towards the state-religion incurred the displeasure of the emperor, who ordered him to be confined in a fort. The emperor was, however, soon reconciled to him. Thereafter, Mujaddid sahib RAHMATULLÃH A'LAIHE kept in close touch

with the Imperial camp till his death. His role in respect of giving word-of-advise to the rulers is very shining.

Mujaddid sahib RAHMATULLAH A'LAIHE wrote a number of tracts on religious topics. But he is chiefly remembered for Letters (*Maktubãt*), which he wrote (in Persian) to his disciples and other persons and in which he explained a large number of points, ranging over a wide area of Islamic faith and practice. These letters have exercised a great influence in favour of orthodoxy and, in their collected form, constitute one of the most important classics of religious literature ever produced in Muslim India. It was in recognition of his services to the cause of orthodox Islam that Mulla Abdul Hakim Siyalkoti RAHMATULLAH A'LAIHE gave him the title of Mujaddid-e-Alf-e-Sãni, i.e., the Renovator of Islam who appeared at the beginning of the 2nd millennium of the Islamic era. Even in his lifetime, his influence spread as far as Central Asia. After his death, this influence deepened even further due to the efforts of his descendants and disciples, now called *Mujaddidees*.

Although Mujaddid sahib RAHMATULLAH A'LAIHE was initiated in the *Nakshbandi* order of *sufis* and was connected with several *sufi* orders, he avoided their extravagances, especially their pantheistic tendencies; and in fact he tried to bridge the gulf between the monotheistic and pantheistic groups of *sufis* by putting forth the theory of *wah'dat al-shuhood* (monotheism) in place of *wah'dat al-wujood* (pantheism). On account of contributing this trend-setting theory to the field of religious thought, he holds the unique position in the entire history of Islamic mysticism. His tomb is an object of veneration to this day.

No'mãni, Maulana Muhammad Manzoor

b. Shawwãl 18, 1323H/ December 16, 1905

d. Zul-Hijjah 26, 1417H/ May 4, 1997

He is the compiler of '*Malfoozãt*'– the translation of which is in your hands.

After completing '*review of Hadees*' from Dar-ul-Uloom Deoband in 1345H (1927), Maulana No'mãni RAHMATULLAH A'LAIHE started his career with teaching in *madrasah*. But remaining inside the walls of *madrasah* was not possible for a restless person like him. He then started falsifying the blames laid by various religious schools of thought– both deniers of the Truth and the innovators in *deen*– on the main-stream of Islam and became a renowned refuter and arguer.

Under the influence of this very good-intention, he became the caller to *Jamã'at-e-Islami* (which now is a political party and pressure-group) and became a fellow-traveller of Maulana Maududi RAHMATULLÃH A'LAIHE (**b.** September 25, 1903 **d.** September 22, 1979), but his gentle thought and sight could not afford this slippage for long and he soon retraced his steps. Then, under the same influence and due to the insistence of Hazrat Raipuri RAHMATULLÃH A'LAIHE, who was his preceptor, he got himself attached to Maulana Ilyas RAHMATULLÃH A'LAIHE and travelled throughout the country in *Tableeghi* effort, and until he got excused from walking he remained practically involved in doing this work with all his body and soul.

Maulana No'mãni and Maulana Abul-Hasan Ali Nadvi were two bodies with one soul; their companionship spreads for about sixty years.

In the later part of his life (in early 1980s) he wrote a book on the so-called Islamic Revolution (1979) of Iran, which reflects its true picture. This book became the means of saving the *imãn* of millions of Muslims all over the world and stopping them from getting intoxicated with the flowery and hope-filled but hollow slogans of Islamic Revolution. He was the founder-editor of monthly *al-Furq'an*. This periodical has contributed a lot to the work of *Tableegh*. His worldly-read book, '*Ma'ãrif-ul-Hadees*', has been translated into many languages. About 49 books on various topics are to his credit. Simple writing was his distinction.

Besides the memberships of various world-wide Muslim councils, he was the member of the advisory committees of Dar-ul-Uloom Deoband and Dar-ul-Uloom Nadvat-ul-Ulama Lucknow. He was the lifetime member of the Organisation of Islamic Countries (OIC).

Palanpuri, Maulana Muhammad Umar

b. Rabi'-ul-Oola 30, 1348H/ September 5, 1929

d. Muharram 13, 1418H/ May 20, 1997

Born in Bombay (India), he got his early religious education from his mother and then went to school. He completed traditional religious education from Dar-ul-Uloom Deoband in 1956 on the direction of Maulana Muhammad Yousuf RAHMATULLÃH A'LAIHE. He was so fond of study in his student life that when he had no money to purchase oil for lamp, he used to study in the street-light sitting beside the road; he said about himself that he has been studying even 22 hours a day for months on various occasions. He memorised the

Holy Qur'ãn in a very ripe age with the consultation of Maulana Muhammad In'ãm-ul-Hasan RAHMATULLÃH A'LAIHE. On the demise of Maulana Muhammad Yousuf RAHMATULLÃH A'LAIHE in 1965, he was requested to stay permanently in the Markaz of *Nizamuddin*.

The long and detailed lecture which is delivered in the Markaz of *Nizamuddin* after Fajr *salãt* every morning has always been of extraordinary importance. Maulana Muhammad Yousuf RAHMATULLÃH A'LAIHE, and before him Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE, always delivered this lecture in person. However, Maulana Muhammad In'ãm-ul-Hasan RAHMATULLÃH A'LAIHE never delivered this lecture. He, instead, gave this heavy responsibility to Maulana Muhammad Umar Palanpuri RAHMATULLÃH A'LAIHE, who, fulfilling the due of companionship, continuously delivered this lecture for about 32 years: this chapter of the history of *Da'wat and Tableegh* cannot be forgotten. Maulana In'ãm-ul-Hasan RAHMATULLÃH A'LAIHE had great trust in him. Once, before a selected gathering of the Arab brothers, he introduced Maulana Palanpuri by saying: 'He is Sheikh Muhammad Umar: the tongue of *Da'wat and Tableegh.*'

He was famous for delivering speech in the light of the stories of the Holy Qur'ãn. His every sentence was an explanation of some verse, or some verse was explaining his talk. His speeches had been full with food for thought for the people of knowledge. People used to wait for his speech. His mother told about him that a day would come when millions of people will listen to his talks, and Allãh fulfilled this foretelling in his favour to the very letter.

He became the disciple of *Sheikh-ul-Hadees* Maulana Muhammad Zakariyya RAHMATULLÃH A'LAIHE on his wish.

Quraishi, Mr Muhammad Shafi

b. Shawwal 05, 1321H/ December 25, 1903

d. Shawwal 30, 1391H/ December 19, 1971

Born in Jhanjhana (India), he got his early education in Hoshiarpur and completed schooling in 1919. His father, Mr Muhammad Siddique, was the district inspector. After attending college for some time, he got into business. In 1941, he came to the work of *Tableegh*. He was a very beloved and well-trusted companion of Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE. A few days before his death Hazrat Maulana RAHMATULLÃH A'LAIHE secretly briefed him about every of his companions.

His contribution to the work of *Tableegh* is extraordinarily remarkable. Hazrat Maulana Muhammad Ilyas RAHMATULLAH A'LAIHE very frequently travelled with him in *Tableeghi* journeys. In the days of Maulana Muhammad Yousuf RAHMATULLAH A'LAIHE, he remained with him and accompanied him in almost all routine and special *Tableeghi* journeys. Most of his ex-Pakistan journeys were to Sa'udia. He was in the 2nd *jamā'at* which was sent to Sa'udia in 1946 in order to institute the work of *Tableegh* over there. He was made the first regular *Ameer* of the *Tableeghi Jamā'at* of Pakistan.

He was a man of very delicate and fine nature. Even in the hottest summer days he always remained in very formal dressing. For hours and hours he used to sit on the hams in the same posture with respect. The incident of Dhaka-fall, which splat Pakistan into two affected his heart very badly and just three days after this happening he died during an *ijtima* of Khooi (near Peshawar).

He became the disciple of *Sheikh-ul-Hadees* Maulana Muhammad Zakariyya RAHMATULLAH A'LAIHE on his wish.

Raipuri, Maulana Shah Abdul Qadir
b. 1290H/1878
d. Rabi'-ul-Oola 14, 1382H/ August 16, 1962

A renowned leader of the path of spiritual development. After completing his education he got himself attached to the *khanqāh* of *Raipur*. He lived an ideal virtuous life. He never had the desire of show or fame and did not keep even the things of everyday need in his possession, so much so that the clothes which he wore were not of his own but he has gifted those to someone else and was wearing them with his permission– with the intention that nothing should be 'mine'. People of every circle and affiliation, every school of thought and every taste sat combined in his company. Allāh had given him a vast political insight, high-mindedness and understanding, and he guided people of every political and religious bias. Another point worth-mentioning about him is his selflessness; he always considered himself as nothing although he was the source and centre of all major Muslim groups and folds of his time. He managed to make himself well-informed about the news of the world.

His contribution to the work of *Tableegh* is very important. He remained present on almost all important occasions in *Nizamuddin*. He was present in that important *mashwarah* in which it was decided that 'on-foot' *jamā'ats* will be sent to Hajj, so that they may reach

Makkah after working from country to country. He accompanied the *jamā'at* which was sent to Sa'udia on July 6, 1947 in order to institute the work of *Tableegh* over there. He remained the member of the advisory committee of Dar-ul-Uloom Deoband.

Saeed Ahmad Khan, Maulana
b. 1903
d. Rajab 12, 1418H/ November 14, 1999

Born in Khera Afghan (Saharanpur, India), he got his early education and did matriculation from Islamia School Saharanpur. After an exchange of letters with Maulana Ashraf Ali Thanvi RAHMATULLAH A'LAIHE, he got admission in Jaami'a Mazaahir-e-Uloom, Saharanpur, and completed education in 1360H (1941). Then he got himself attached to Hazrat Maulana Muhammad Ilyas RAHMATULLAH A'LAIHE. He was the *ameer* of the 3rd *jamā'at* which was sent to Sa'udia in 1947 in order to institute the work of *Tableegh* over there. There, he spent the most part of his life. His speeches used to carry a heavenly tone. His contribution in establishing and running the work of *Tableegh* in the Arab-world is vital.

He was famous for his hospitality. His letters in respect of the principles of the work of *Tableegh* are very important, and have been published.

Saharanpuri, Maulana Khalil Ahmad
b. Safr 1269H/ December 1852
d. Rabi'-ul-Ukhra 16, 1346H/ November 12, 1927

A renowned leader of the path of spiritual development. He got his early education from Dar-ul-Uloom Deoband and completed education from Jaami'a Mazaahir-e-Uloom, Saharanpur, and then taught Hadees in both these *madrasahs*. He taught Hadees in Jaami'a Abbasiya Bahawalpur as well, and remained the patron of Jaami'a Mazaahir-e-Uloom, Saharanpur. Together, he falsified the blames laid by various religious schools of thought– and both deniers of the Truth and innovators, and became a highly sought-after refuter and arguer. He wrote various books in this connection as well.

He was very firm on performing his routine worship and sets of prayers. One of his biographers writes: "... Days took twists. Rotation of skies presented many alterations. Weathers changed. The times of age changed the shapes from childhood to youth, and then decline and old age. Everything happened. But, whether it be the land or it be the waters, staying at home or travelling, train or

aeroplane and camel or cart, convenience or inconvenience, healthy or ill,– people never saw any change or alteration in abiding by the time-table in Hazrat's life in any situation and condition. Tender-hearted have written this constancy the thing above than miracle." Even on the night of the death of his daughter he completed his routine recitation of the Qur'ãn in *tahajjad salãt*, and advised so doing to his wife as well. His biographer writes: "This routine never disturbed even in the sea-travelling for Hajj in the days of sea-sickness. People are vomiting; everywhere there is disease, stomach upsets and vomiting– but he is seen standing calmly before his Creator under the shadow of stars..."

He taught Hadees for about sixty years, and wrote 8 very important books on various topics including Hadees, *fiqh*, refuting the arguments of the deniers of the Truth, etc. He spent last days of his life in Madinah and was died and buried there according to his longed-for wish and pray. He was the disciple of *Sayyid-ut-Taaifa* Hazrat Haji Imdadullah Thanvi Muhajir Makki RAHMATULLÃH A'LAIHE, and after his death he became the disciple of Hazrat Gangohi RAHMATULLÃH A'LAIHE. Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE, on the direction of his teacher, *Sheikh-ul-Hind* Maulana Mahmood Hasan RAHMATULLÃH A'LAIHE, gave his hand in the hands of Hazrat Saharanpuri RAHMATULLÃH A'LAIHE.

Sha'rãni, Imãm Abu Mawãhib Abdul Wahhãb
b. 897H/1493 **d.** 973H/1565

An Egyptian Muslim philosopher and *sufi* of the early period of Islam. He was a carpet manufacturer by profession. He wrote many books on various sciences of Qur'ãn, Hadees, *fiqh*, faith, grammar, etc. His book, '*Al-Meezãn*', is specially very famous, in which there is a discussion on the *maslak* (creed) of the various Imãms. He was a very honest and thoroughly accomplished *sufi*. He wrote his biography which depicts his potentials and a big account of his God-gifted capacities.

Shah Waliullãh Dehlavi, Hazrat
b. Shawwãl 4, 1114H/ February 10, 1703
d. Muharram 29, 1176H/ August 20, 1762

A big Muslim philosopher, theologian and founder of modern Islamic thought of all times. Descendent of a famous Farooqi family, he was born in Muzaffarnagar (India) and received traditional Islamic education from his father, and memorised the Holy Qur'ãn at the age of seven. Initiated by his father into the *Naqshbandi* sufi

order, he acquired its ethos of social activism and individual contemplation within the limits of Muslim orthodoxy. At age sixteen, he became head of the Madrasah Rahimiyah, the religious institution founded by his father; this served as Shah Waliullãh's (RAHMATULLÃH A'LAIHE) home base during his career.

His intellectual formation was completed during a stay of more than a year in the holy cities of Makkah and Madinah, to which he travelled on Hajj in 1730. There he studied with prominent members of the international community of Muslim scholars. Following his return to Delhi he devoted the rest of his life to teaching and to propagating a new intellectual and moral system that would defend the Indian Muslim community from decline. He believed that Muslim polity could be restored to its former splendour by a policy of religious reform that would harmonise the religious ideals of Islam with the changing social and economic conditions of India. According to him, religious ideas were universal and eternal, but their application could meet different circumstances. The main tool of his policy was the doctrine of *tatbiq*, whereby the principles of Islam were reconstructed and reapplied in accordance with the Holy Qur'ãn and the Hadees. Here, mention should be made of his controversial annotated translation of the Holy Qur'ãn into Persian, the literary language of Muslim India in his time. The purpose of this work was to make scripture directly accessible to the literate and thus to bypass the religious scholars whom Shah Waliullãh RAHMATULLÃH A'LAIHE regarded as hidebound, blind imitators of the scholastic texts of earlier jurists. Concomitantly, he argued for the revival of the legal principle of *ijtihãd*. In a short work he defines *ijtihãd* as 'exhaustive endeavour' by a trained scholar to seek answers to current pressing concerns within the limits set by the authoritative texts of scripture and Hadees. His hope was to reinject a vital sense of engagement into the Muslim scholar's outlook and to encourage scholars to approach problems with open minds. As a corollary, the concept of *taqdeer* (determinism) was reinterpreted, and its popular degeneration *qismat* (narrow fatalism or absolute predetermination) was condemned. Shah Waliullãh RAHMATULLÃH A'LAIHE held that man could achieve his full potential by his own exertion in a universe that was determined by Allãh.

The most famous of Shah Waliullãh's (RAHMATULLÃH A'LAIHE) voluminous writings and his masterpiece is *Hujjat Allãh al-Bãlighah* (Allãh's Strongest Proof), an encyclopaedic treatment of

metaphysics, politics, and economics. *Asrãr al-Deen* (The Secrets of Belief) is also very popular. His intellectual legacy is his concept of *tatbiq*; it has become indispensable to all Islamic thinkers who have attempted to reconcile Islam with change in modern times.

It is probably impossible to underrate Shah Waliullãh's (RAHMATULLAH A'LAIHE) influence on the development of Islam in India in modern times. By his concurrent insistence on orthodoxy and on breadth and synthesis of Muslim ideas, he laid the groundwork for most modern Islamic movements in the Indian subcontinent. His role in Muslim-Indian politics is of recognised merit. His sons also gained name and fame in the circles of knowledge, spiritual capacities and *jihãd*. His son, Shah Rafi-ud-Din, translated the Holy Qur'ãn into Urdu. The first pure Islamic movement and armoured struggle of rejecting and opposing the innovations in the religion and fighting against the refusers of the Truth, raised in the sub-continent in the early 19th century– known to history as '*Tahreek-e-Mujahideen*'– was launched and fostered by his sons and their pupils.

Shaheed, Hazrat Shah Isma'il

b. Rabi'-ul-Ukhra 12, 1193H/ April 29, 1779

d. Ziqa'ad 24, 1246H/ May 6, 1831

He was the grandson of Hazrat Shah Waliullãh RAHMATULLÃH A'LAIHE. He, in company with his companion Syed Ahmad and hundreds of other followers, was martyred on *Ziqa'ad* 24, 1246H (May 6, 1831) at Balakot. The chief cause of his martyrdom was the disloyalty of allied Muslim groups.

Nor is this all. Shah Isma'il RAHMATULLÃH A'LAIHE is standing in the first-line on the front of literary efforts as well. He wrote a number of books on the topic of keeping the faith neat and pure. His books show that he is a trend-setter in writing on these topics. His book '*Taqwiyyat-ul-Imãn*' (meaning, strengthening of *imãn*) is very popular.

These people were the greatest Muslim revivalists of their age. Their graves in the hills of Balakot tell the story of their sincerity to the cause.

Shaheed, Hazrat Syed Ahmad Barelwi
b. Safr 6, 1201H/ November 28, 1786
d. Ziqa'ad 24, 1246H/ May 6, 1831

He was made the *ameer* of the *jihād* of Balakot. This *jihād*, known to history as '*Tahreek-e-Mujahideen*', was the first pure Islamic movement and armoured struggle of rejecting and opposing the innovations in the religion and fighting against the refusers of the Truth. It was raised in the sub-continent in the early 19th century with its centre in the northern hilly areas. Its power was perished with the martyrdom of Syed Ahmad and his companion Shah Isma'il on *Ziqa'ad* 24, 1246H (May 6, 1831). After them, this movement got finished with the passage of time. The chief cause of their martyrdom was the disloyalty of allied Muslim groups.

Sheikh-ul-Hind, Maulana Mahmood Hasan
b. 1268H/1851
d. Rabi'-ul-Oola 18, 1339H/ November 30, 1920

A renowned *a'alim*, distinguished freedom fighter and preceptor of the late 19th and early 20th century. On *Muharram* 15, 1283H (May 30, 1867) when Dar-ul-Uloom Deoband was started, he was its first student. Later he became a teacher there. With his immense knowledge, dutifulness, devotion and commitment, he made this religious institute one of the central centres of learning in the entire Islamic world. He had the deep knowledge of all the sciences of religious knowledge, but his lessons on Hadees were famous all over India. Combining the rulings of *fuq'aha* and the words of Hadees was his speciality, which was the distinction of the style of teaching of the family of Hazrat Shah Waliullāh RAHMATULLĀH A'LAIHE. Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE studied *Sahih of Bukhari* and *Tirmizi* from him in Dar-ul-Uloom Deoband.

In the second decade of 20th century, some such accidents took place due to which Hazrat Sheikh-ul-Hind RAHMATULLĀH A'LAIHE had to take practical part in the active politics. Due to the break of war of Italy (1911-13) and then of the first World War (1914-18), Muslims all over the world got under heavy and ruthless spells. He played an important political role in re-organising and renewing the militia of Syed Ahmad Shaheed RAHMATULLĀH A'LAIHE, and sent his delegates, consisting mostly of renowned *ulama*, to the various parts of the sub-continent, tribal areas and Europe to get their support for this cause. He himself went to Hajj in August 1915 and got the support of the

Governor of Makkah. Letters in this regard used to have been written on silk cloth. This underground movement is known to history as '*Silk-Cloth Movement*', which the critics name as '*Silken Letters Conspiracies*'. He was exiled from India on account of committing this 'sin' and was kept imprisoned in Malta islands. In the days of imprisonment, he completed his commentary on the Qur'ãn, which is very popular and has been translated into many languages. His health was on the decline and he died a few months after his release from the exile and coming back to India, and was buried in the graveyard of Dar-ul-Uloom Deoband besides the grave of Maulana Muhammad Qasim Nanotavi RAHMATULLÃH A'LAIHE (d. *Jamad-ul-Ukhra* 4, 1297H/ May 15, 1880), the founder of Dar-ul-Uloom Deoband. Apparently this movement faced failure, but for the first time it made an attempt to undermine the British rule in India.

Hazrat *Sheikh-ul-Hind* RAHMATULLÃH A'LAIHE was basically a reformer, *a'alim* and spiritual guide. His actual work was teaching and reformation of the self. Due to particular situations and national needs he had to take active part in practical politics. He considered the British regime the rigid enemy of Islam, and it was his faith that by the time the British are ruling over India, their rule will remain over the entire Muslim world. He took the *ulama* out from their small rooms besides the *masjids* and from the circles of teaching and blew in them the spirit of demanding freedom, national unity and giving one's life in the path of the Truth. On account of raising the word of the Truth he had to see and suffer many horrible cruelties. Practical politics made him wide-hearted and far-sighted.

He recognised the rank and status of the *ulama* of his time. He used to say that 'we were ignorant, but the call of *Al-Hilal* (weekly newspaper published by Maulana Abul Kalam Ãzad RAHMATULLÃH A'LAIHE) prepared us for action'. He specially loved the people of contemporary knowledge. His this saying is very popular that 'in the people of contemporary knowledge, there is a big potential of accepting the right.' From his circle of teaching, not hundreds but thousands of students got education and many of them earned name and worked for the betterment of the Muslims.

In spite of being extremely busy with teaching in Dar-ul-Uloom Deoband and other world-wide political engagements he managed to cut time for writing, and besides writing a commentary on the Qur'ãn, he has contributed works on Hadees, refuting the deniers of the Truth, etc.

Suleman Nadvi, Syed

b. Safr 3, 1302H/ November 22, 1884

d. Rabi'-ul-Oola 15, 1373H/ November 22, 1953

One of the greatest historians and the greatest biographers of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM during his times. Born in a well-known Syed family of Desna, a village in the district of Patna (Bihar, India), he received his early education from his elder brother. Then he joined the Arabic Madrasah at Phulwari Sharif and later enrolled himself in the Madrassa-i-Imdadia, Darbhanga. In 1901, he joined the Dar-ul-Uloom Nadvat-ul-Ulama, Lucknow, and completed education in 1908; Allama Shibli No'mãni RAHMATULLÃH A'LAIHE has been among his teachers.

In 1906, he joined the staff of '*Al-Nadva*', a magazine brought out by the Dar-ul-Uloom. In 1908, he was appointed a lecturer in the Dar-ul-Uloom, and for two years worked as an assistant to Allama Shibli No'mãni, who was engaged in the preparation of his well-known work, *Seerat-un-Nabi* (meaning, life of the Holy Prophet SALLALLÃHU A'LAIHE WASALLAM), the major part of which, in fact, was completed in six volumes by Syed Suleman himself after the death of his illustrious teacher.

In 1924, he, on the invitation of King Ibn Sa'ud, headed a delegation of celebrated Muslim leaders to Makkah to participate in the '*Motamar-i-Alam-i-Islami*'. Delegations of almost all Muslim countries had participated in the conference and Syed Suleman Nadvi had been elected the vice-president of the conference.

The greatest achievement of Syed Suleman Nadvi RAHMATULLÃH A'LAIHE was the establishment of '*Dar-ul-Musannifeen*' (meaning, House of Writers) also known as the Shibli Academy at Azamgarh which became the pioneer in the field of literary and historical research in the subcontinent. He attracted around him a large number of talented scholars who carried on the literary mission of his illustrious teacher, Shibli No'mãni, with unabated zeal. This institution of learning, founded in 1914, continues to spread its lustre throughout the subcontinent and during the last 87 years of its existence has published some outstanding works on diverse branches of knowledge.

Syed Suleman Nadvi RAHMATULLÃH A'LAIHE was a prolific writer who wrote books on history, biography, literature and travelogue. His greatest work is the '*Seerat-un-Nabi*' (Life of the Prophet of Islam) which has hardly any parallel in any language of the world. This

work holds the position of *reference* and has since been translated into several languages, and is the most widely read book on the life and teachings of the Holy Prophet SALLALLAHU A'LAIHE WASALLAM. In 1910, he produced a very important biographical work, '*Seerat-e-Ãisha*', which is the most authentic book on the life of the Mother of the Believers Hazrat Ãisha RAZIALLAHU A'NHA. In 1912, he compiled a dictionary of new Arabic words. In 1918, he completed '*Arz-ul-Qur'ãn*' (meaning, Sites in the Qur'ãn) which is a priceless piece of historical research.

He migrated to the newly born Pakistan in 1950, where he was immensely needed for guiding the framing of a truly Islamic constitution.

The services of Syed Suleman Nadvi RAHMATULLÃH A'LAIHE were recognized and his greatness as a great scholar was acknowledged during his lifetime. The Muslim University, Aligarh, conferred on him the degree of DLit in 1941.

His death was mourned throughout the world of Islam and the loss of this great scholar, historian and religious writer was universally acknowledged. His death created a great void in the literary life of the subcontinent. Like all true scholars, he was the embodiment of humility and simplicity. He was unostentatious and never took pride in his greatness.

Thanvi, Maulana Ashraf Ali

b. Rabi'-ul-Ukhra 5, 1280H/ November 18, 1863

d. Rajab 16, 1362H/ July 19, 1943

A big religious figure of the sub-continent. He was a writer, religious teacher, orator, translator and commentator of the Holy Qur'ãn, master of the science of religion and religious law, authority on Qur'ãn, Hadees and *fiqh*, corrector of bad customs, guide to the seekers of *zikr*, and a reformer. After memorising the Holy Qur'ãn in the 10th year of his age and after completing his early education he took education from Dar-ul-Uloom Deoband, and later became there the teacher of Hadees, and then became the member of its advisory committee, and finally became its patron. He was the disciple of *Sayyid-ut-Taaifa* Hazrat Haji Imdadullah Thanvi Muhajir Makki RAHMATULLAH A'LAIHE (**b.** *Safr* 22, 1233H/January 2, 1818 **d.** *Jamad-ul-Ukhra* 13, 1317H/October 20, 1899).

He is specially famous for his disciplined life. Seekers of spiritual guidance crowded round him and his circle did spread very vast, so

much so that government made a railway station in his small village, Thana Bhavan, where he lived in his ***khanqah***.

His books are his heritage from which Muslims all over the world are benefiting. One of his biographers has given a list which shows that he has written 711 books, of which 14 are in Arabic, 3 are in Persian, and remaining are in Urdu. Due to their common understandability and special literary attributes, his books find no parallel in the Islamic literature ever produced in Urdu. His commentary of the Holy Qur'ãn, *Bayan-ul-Qur'ãn*, stands first on the long scroll of his books. Reformation of women has been one of his special subjects. His book in this series, *Heavenly Ornaments*, is traditionally presented to all Muslim brides all over the Islamic world, and has been translated into various languages. His rulings on religious matters have been published in 11 volumes.

Hazrat Thanvi's attention towards the work of *Tableegh* meant the circle of Dar-ul-Uloom Deoband coming to this work. Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A·LAIHE always kept him and the people of his connection in the highest regard.

Thanvi, Maulana Zafar Ahmad Usmani
b. 1311H/1893
d. Ziqa'ad 23, 1394H/ December 9, 1974

He was the son of Maulana Ashraf Ali Thanvi's (RAHMATULLÃH A·LAIHE) sister and was an early associate of the work of *Tableegh*, and remained with Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A·LAIHE in the days of his last illness. He contributed a lot in inclining the *ulama* community towards the work of *Tableegh*. 4th chapter of this compilation contains the sayings contributed by him.

Yah'ya Kandhlavi, Maulana Muhammad
b. Muharram 1, 1288H/ March 23, 1871
d. Ziqa'ad 10, 1334H/ September 9, 1916

He was the elder brother of Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A·LAIHE, and was his teacher as well. He is the father of *Sheikh-ul-Hadees* Maulana Muhammad Zakariyya RAHMATULLÃH A·LAIHE. He memorised the Holy Qur'ãn in the age of seven, and got religious education from Dar-ul-Uloom Deoband. He was the special servant of Hazrat Gangohi RAHMATULLÃH A·LAIHE. Hazrat Gangohi RAHMATULLÃH A·LAIHE also loved him very much and used to say that 'Molvi Yah'ya is my eyes'.

He had such a grip on Arabic literature that he very frankly wrote in Arabic prose and poetry. He was a man of very pleasant personality: with smiling face in the day, and weeping eyes in the night. Completing the recitation of one Qur'ãn was his daily routine. He was a trendsetter in teaching Hadees and taught in the *madrasah* without pay, and used to bind books to earn his living.

Yousuf Kandhlavi, Hazrat Jee Maulana Muhammad
b. Jamad-ul-Oola 25, 1335H/ March 20, 1917
d. Ziqa'ad 29, 1384H/ April 2, 1965

2nd Hazrat Jee of *Tableeghi Jamã'at*. He was born at Kandhla (India). After memorising the Holy Qur'ãn at the age of 10 according to his family traditions, he got his early education from his father Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE in *Nizamuddin*, and then took admission in Jaami'a Mazaahir-e-Uloom, Saharanpur, where he completed his elementary education. He later completed education in *Nizamuddin* from his father and from Maulana Ih'tishãm-ul-Hasan Kandhlavi RAHMATULLÃH A'LAIHE. He became the disciple of his father Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE in about 1935.

He was more inclined to teaching in madrasah than working in *Tableegh*. Although he travelled with many *jamã'ats* and gave time in *Tableegh* due to the efforts of his father and addressed many gatherings, yet that link with *Tableegh* did not establish which his father wanted from him. When his father became very seriously ill in July 1944 and the question of his deputyship arose, with the consultation of seasoned *Tableeghi* elders he was made the *Ameer* of *Tableeghi Jamã'at*. After the death of his father, he very efficiently and nicely handled the work of *Tableegh*. With his zealous efforts, this work got recognised in almost all countries of the world.

Apart from his world-wide engagements of *Tableegh*, he wrote a commentary of a famous book of Hadees '*Sharah Ma'ãni-al-Ãsaar*' with the name '*Amaani-al-Ah'bãr*' and wrote a worldly-read book on the incidents of *sah'ãba* RAZIALLÃHU A'NHUM, viz '*Hayaat-us-sah'ãba*', for the people of knowledge and the Arab brothers. His another book, '*Selected Ahãdees on the Six Numbers of Tableegh*', is published recently by his grandson Maulana Muhammad Sa'ad Kandhlavi (**b.** *Muharram* 8, 1385H/May 10, 1965). In *Rabi'-ul-Oola* 1375H (October 1955), he started giving lecture on *Abu Daud Sharif*, which he continued for many years.

His life was a perfect example of following the life of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, and was the symbol of humility and humbleness.

Zain-ul-Ãbideen, Maulana Mufti

b. Rabi'-ul-Oola 5, 1335H/ January 1, 1917

Born in Marri Indus (Mianwali, Pakistan), he went to school first and passed elementary examination. He did '*review of Hadees*' from Dabhel (India) in 1940. Maulana Shabbir Ahmed Usmani (**b.** *Muharram* 10, 1305H/ September 29, 1887 **d.** *Safr* 20, 1369H/ December 13, 1949) has been his among his teachers. *Tafseer* and *fiqh* have been his special subjects.

He came to the work of *Tableegh* in about 1943 and attended Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE in the days of his last illness. He was in the 4th *jamã'at* which was sent to Sa'udia on July 6, 1947, in order to institute the work of *Tableegh* over there. Later, he was made the *Ameer* of *Tableeghi Jamã'at* in Sa'udia; there he spent about 2½ years. He came to Pakistan on April 22, 1950.

He became the disciple of *Sheikh-ul-Hadees* Maulana Muhammad Zakariyya RAHMATULLĀH A'LAIHE in 1944. In 1963, he established Dar-ul-Uloom Faisalabad (Pakistan). He has been close to *Majlis-e-Ah'rãr-e-Islam* as well.

He has travelled from country to country in *Tableeghi* journeys. Human-development, *imãn* and sincerity are the main topics of his lectures. He speaks in the light of reason, and very frequently discusses the issue of human rights in the light of Islam and common-sense.

Zakariyya Kandhlavi, Sheikh-ul-Hadees Hazrat Maulana Muhammad

b. Ramazãn 11, 1315H/ February 4, 1898

d. Sha'bãn 1, 1402H/ May 25, 1982

A world-known religious figure of the sub-continent. He was the nephew, son-in-law and student of Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE. His role in the establishment of *Tableeghi Jamã'at* is beyond all measure. The syllabus of *Tableeghi Jamã'at* consists of mostly his books. What he did in the critical moments of *Tableegh*, is a glorious page in the recent history of Islam. Both Maulana Muhammad Yousuf RAHMATULLĀH A'LAIHE and Maulana Muhammad In'ãm-ul-Hasan RAHMATULLĀH A'LAIHE were his sons-in-law. He wrote

over 150 books which are being read all over the world. He taught Hadees for about sixty years. Further details of his life can be had from his autobiography. He remained the member of the advisory committee of Dar-ul-Uloom Deoband.

His contribution to the work of *Tableegh* is very important. It is safe to say that he has been the actual 'leader of the caravan' in the entire work of the *Tableeghi Jamã'at*. When Hazrat Maulana Muhammad Ilyas RAHMATULLÃH A'LAIHE went to Hajj in 1356H (1938), which was his last Hajj, he made him responsible to look after the affairs of Markaz, *Nizamuddin*. He remained present on almost all important occasions in *Nizamuddin*. He was present in that important *mashwarah* in which it was decided that 'on-foot' *jamã'ats* will be sent to Hajj, so that they may reach Makkah after working from country to country.